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RETROSPECT
OF
THE FIRST TEN YEARS
OF THE
PROTESTANT MISSION

TO
CHINA,

(NOW, IN CONNECTION WITH THE MALAY, DENOMINATED,
THE ULTRA-GANGES MISSIONS.)

*Accompanied with Miscellaneous Remarks on the Li-
terature, History, and Mythology of China, &c.*

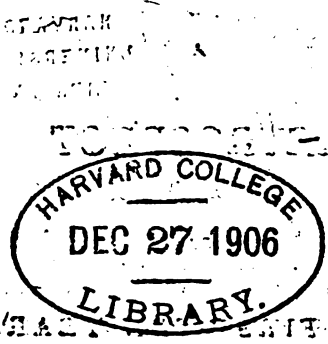
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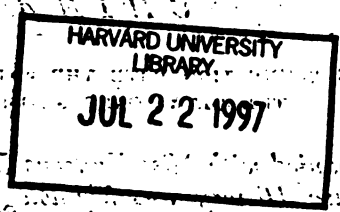
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PREFACE.

IN presenting the following miscellaneous sheets to the public, I feel great pleasure in acknowledging my obligations to a MS. compiled by my revered friend, and senior in the Chinese Mission, the Revd. R. Morrison, D. D. on the tenth anniversary of his arrival in China, (Sept. 4, 1817.) Most of what the MS. contained, the reader will find disposed of between the beginning of the fourth and middle of the tenth section. It embraced the principal facts and events relative to the Mission during the first few years of its existence; but they are here rather differently arranged, and interspersed with various observations.

With respect to the whole book, I shall but just remark, that it was *intended to be Miscellaneous*; and hence, the reader is not to expect many historical facts of great moment, or that those recorded are arranged with much regard to order. Again, it was *designed chiefly for those who were, or were likely to be, connected with the Ultra Ganges Missions*, and such as felt a particular interest therein; hence, it was necessary to notice some circumstances rather of a minute and private nature, more fully than would otherwise have been done. These, together with several long digressions (which are not, however, foreign to the design of the publication) the general reader may perhaps find irksome. Finally, it was originally intended to embrace only the *first ten years* of the Mission; but so ne circumstance occasioned its being nearly two years in the press, which afforded an opportunity of noticing briefly, the progress of the Mission during that time, so that, in fact, *twelve years* are embraced.

Those who expect to find here, long and interesting conversations with the heathen—those who consider excellence of style and a lucid order of subject, as essential to a book—those who cannot now and then be content to digress a little with the author,—and those who look for much that is new,—will all be disappointed.—For, the wisdom of attaching the high importance that some do, to what the heathen say—or to what well disposed persons among them, may bring forward in an occasional conversation, may be justly questioned—and the total absence of such conversations here, is to be attributed in some measure to this. From one daily and almost solely engaged in the study of a foreign language, excellence of style in his own, is hardly to be expected: to have attempted it, in the present instance, would have been unwise.

MALACCA, January, 1820.

INTRODUCTION.

*Christianity suited to, and intended for, all nations.
The duty of making it known recognized in every
age. The formation of the Missionary Society—
its attention directed to China.*

CHRISTIANITY, as revealed in the Holy Scriptures, is the only religion which is in all respects adapted to the moral state of the whole world; hence it possesses an indisputable and unrivalled claim to supersede every other. The positive declarations of its Divine Author, prove it to be intended for the whole family of man; and its doctrines, precepts, and ritual all unite to declare its suitableness to the internal character, and external circumstances of sinful creatures, in every state of society and in every part of the earth.

Its DOCTRINES, though in some particulars above the comprehension of man in the present infancy of his being, are yet remarkably adapted for the exercise of his intellectual faculties, and all in perfect conformity with the dictates of sound reason. Their unequalled sublimity imparts an elevated character to the mind, which the utmost refinements of human wisdom could never produce. Their certainty brings the world out of that maze of endless perplexities, in which the

best and most enlightened of Pagan Sages wandered, and led after them the blinded multitude. The powerful support which the doctrines of christianity afford to the hopes of the guilty, pacifies the conscience, purifies the heart, and gladdens the countenance. Their greatness enlarges the soul, and raises it to God; while their fulness and variety furnish endless topics of thought, and exhaustless sources of pleasure. Most of them are easily understood, and they are all full of consolation to the truly penitent, and to the upright in heart.

Its PRECEPTS are all simple, holy, reasonable, and useful to man in every capacity, and in every relation of life; and man's dependance on the Supreme Being, his circumstances in the world, the desires of his immortal nature, and the testimony of his conscience, all prove it to be both his duty and his interest to obey.

- Its RITUAL is neither complicated, expensive, nor irksome. It can be carried to all parts of the world; and observed just as well where neither gold, silver, gems, nor materials for costly array exist, as where they are found in the richest abundance. For it commands no uniformity of dress, either in the ministers or in the members of the church. Magnificent temples, decorated altars, and splendid ceremonies form no part of the *New Testament ritual*. It enjoins no uniformity of language in the worship of the Deity—no vexatious peculiarities in the gait, gestures, and posture of the worshippers—no expensive apparatus in the celebration of divine ordinances—and no technical shibboleth to characterize the doctrines and followers of Jesus. Simplicity and utility are the characteristics of all its observances. Piety,

truth, justice, purity, peaceableness, benevolence, and usefulness of life, are the only marks by which it requires the servants of God to distinguish themselves from "the world which lies in wickedness."

CHRISTIANITY claims the world as the sphere of its operations: it knows no other locality. It commands the nations to give up nothing but what is injurious for them to retain; and proposes nothing for their acceptance but what they are miserable without. It casts no slight on any one country, by exalting the virtues and glory of another. It represents "all peoples and nations" as on a level in the eyes of God—as equally offenders against him—equally subject to the decisions of his awful justice—and equally welcome to the benefits of his abundant mercy. Its moral and positive duties are equally binding on all to whom the gospel is made known—its salvation and privileges are open on the same terms to all who will receive them, without distinction of age, rank, talent, or country;—and its tremendous sanctions will be executed on all who reject or abuse it, without partiality, and without the possibility of appeal or escape.

It commands nothing inconsistent with the outward condition of nations or of individuals, to perform; while it contains the germ of every principle necessary to render the throne stable—the nation prosperous—the family happy—the individual virtuous—and the soul eternally blessed. CHRISTIANITY is the only religion fitted for universal adoption; and the only one capable of conducting the kingdoms of the world to immortal felicity.

It is the duty of all who expect to be saved by Christ, to do their utmost for the extension of

Christian knowledge: and God is pleased to honor and to bless his servants, by making them the mediums of his mercy and goodness to others. In every age, since the days of Jesus, the obligation to this duty and the value of this honor, have been felt in the church, either in a greater or less degree.

The zeal of christians, in this part of their duty, has generally been in proportion to the measure of clearness with which they have seen, and to the energy with which they have felt, the truth and importance of the gospel. In the darkest periods of the church, there have always been some efforts made, however feeble, to extend the knowledge of salvation among pagan nations. In reading several periods of ecclesiastical history, while we lament to see the lustre and glory of the christian doctrine beclouded, by the dogmas of pagan philosophy, and the metaphysical subtleties of the schools; and the purity and simplicity of its worship corrupted and adulterated, by the admixture of Heathen rites and Popish superstitions; yet we feel pleasure to perceive, even in the midst of these evils, the lamp of truth still burning, though dimly; and the principle of holy zeal still acting, though feebly. "Human inventions, intended either as improvements on the Gospel, or to render it more palatable to the taste of society, have always," as one justly observes, "served like paintings on glass windows, to attract the notice of children and idle persons, but to obscure the light from those that are within."—Still, neither human inventions nor human wickedness have ever been able completely to extinguish the light of truth, or to destroy the life of practical Christianity. This fact, which none who have perused the records of

the Church will dispute, tends strongly to confirm the words of Christ concerning the Church—that “*the gates of Hell shall not prevail against it.*”

A just sense of the deplorable state of Pagan nations; a full conviction of the suitableness of the Gospel to their condition; a firm persuasion of the truth of the divine promises; and a deep impression of the duty of all *Christians* to exert themselves for the propagation of divine truth, were the principles which led to the formation of THE MISSIONARY SOCIETY, in London, in 1795. Its specific object was, *to spread the knowledge of the Gospel among Heathen and other unenlightened nations*; and it was the aim of those venerable men, who assisted at its formation, that its FUNDAMENTAL and DISTINGUISHING PRINCIPLE should be such as to admit, not merely of the pecuniary aids and good wishes of Christians of every denomination; but also to engage the talents of the wise among them, in the direction of its affairs, and to support the labours of such Missionaries as they might severally furnish, in the promotion of its views abroad. They wished that the Society, should not be either Episcopalian or Presbyterian, Congregational or Methodist, exclusively; but that it should combine all these, without being characterized by the peculiarities of any one of them: therefore they called it “*The Missionary Society*,” not meaning thereby that there were no other Missionary Societies; but because they wished the one which they had formed to be open to Christians of all denominations, without coming in contact with the distinguishing principles of any party. Hence, its affairs have always been managed by a Board of Directors, chosen annually from the two Established Churches of England and Scotland, and from va-

rious bodies of Dissenters; and of the labourers whom it has sent forth, some are Episcopalians, some Presbyterians, some Lutherans, and some Dissenters. Thus they are united in the belief of the great truths of the Gospel, and in their efforts to promote the diffusion thereof; but they agree to differ in points of lesser moment, concerning which there never has been, and perhaps never will be, a perfect unanimity in the church. I have lengthened out this paragraph for the sake of those who may not have had the means of acquiring correct information concerning the principle of the Missionary Society.

OTHER SOCIETIES OF A SIMILAR NATURE, belonging to various single Protestant Communities, had been previously formed; and if their fundamental principle was not so broad, yet their ultimate views were equally benevolent and honorable; and the varied success, with which their respective efforts are crowned in different parts of the world, is such as to afford the most salutary lessons of instruction, and the most abundant encouragement, to all similar institutions of a subsequent date. For several years, THE MISSIONARY SOCIETY was occupied in the organization of Missions to *Africa*, to the *South Sea*, &c. But no part of the world seemed so deserving of its attention as the EMPIRE OF CHINA. For, notwithstanding that various attempts had been made, in different periods of the church, to introduce the Gospel into that country, still the thick shades of Pagan darkness hung over its immense population, who, to the present hour, have neither tasted the sweets of political freedom, nor beheld the reviving beams of the Sun of Righteousness.

SECTION I.

Efforts of former ages to christianize China—by the Nestorians—by the Kempf Church. A Greek Church in Peking.

BFORE proceeding to notice particularly the proceedings of the Missionary Society in China, we may take a short view of the various efforts made in former times to introduce the Gospel into that country.

ECCLIASTICAL HISTORY furnishes but very scanty, and often not very well-authenticated, information on this subject.

The first attempts to make known the truths of Christianity in China were by the Nestorians, who from the 5th century, when the sect arose, to the end of the 7th century, penetrated through the various countries eastward of Constantinople, to Tartary, where they spread their doctrines, and erected Christian Societies.* In the end of the *Seventh Century*, they came into *China*,† where they also established churches. Little more notice is taken of their proceedings for nearly five hundred years after. In the *Thirteenth Century*, they are said to have had a flourishing church‡ in the North

* Vide Buck's Theological Dictionary, Vol. II. p. 190.

† Mosheim's Ecclesiastical History, Vol. II. p. 151.

‡ Ditto, Vol. III. p. 131.

of China, where it still continued to exist in the beginning of the *Fifteenth Century*,* after it was nearly extinguished in Tartary. In the fifteenth, and commencement of the sixteenth century, *Nestorianism* is thought to have entirely died away in China.

With respect to the Nestorians in China two remarks offer to me. The first is, that no authentic Chinese records, that I have yet seen, make the least mention of the coming of that sect into China, or of their efforts, doctrines, sufferings, or extinction, there. Nor, with the exception of the Stone Tablet of See-Gan,† mentioned by some Romish Missionaries, have any monuments, inscriptions, remains of old churches, &c. been noticed by any Chinese writer, that I have seen or heard of. The second is, that no part of the Nestorian doctrines, or ceremonies of worship, seem to have mingled themselves with any of the Pagan Systems of China; at least so far as I can yet discover.

In many other countries, Paganism has borrowed from Christianity; and in China, images and pictures of Christ, borrowed from the Roman Catholic religion, are found in some Pagan Temples, where at certain times they are worshipped.‡ There is in the *Shin-seen-tung-keen*, a Chinese Mythological History, a brief account of the birth, life, death, resurrection, ascension, and disciples of

* Mosheim, Vol. III. p. 289.

† See Le Compte's *Memoirs of China*. p. 348, 352; where a curious account of the inscription found on the tablet, is given.

‡ Vide Morrison's *Memoir of his Journey to Peking*.

Christ ;* an account evidently borrowed from the Roman Catholics.

These circumstances, if this view of them be just, are the more singular, in as much as the Chinese notice every other foreign sect, which has entered their country. The Budhists, the Mahometans, and the Roman Catholics, are all particularly noticed by them. Moreover, *Chao-foo-tzse*, *Ysang-tzse*, and other eminent Chinese writers, lived in and near the time when Nestorianism must, according to the above accounts, have been in its most flourishing state in China. They notice a number of religious sects that existed in the country, at that time, but make no mention of any sect of Christians.

The Nestorians, according to Dr. Mosheim and other ecclesiastical historians, must have been in China for a period of more than *eight hundred years*; and it is a singular circumstance that, if they really were there for so great a length of time, Chinese History never mentions them.

In the thirteenth Century, the *Roman Catholic Court* first extended its efforts, rather indirectly, to China. An embassy, composed chiefly of ecclesiastics, at whose head was Johannes a Monte Corvino, was sent from Pope Nicholas IV. to Coblai, Emperor of the *Tartars*. Their object seems principally to have regarded Tartary; yet they are said to have erected churches in *China* also.†

In the year 1307, the Gospel is reported to have made so great progress in China, that Pope Clement V. erected *Cambalu*, which some think to be

* See a translation of this account in the *Indo-Chinese Gleaner*, No. IV.

† See Mosheim, Vol. III. p. 132.

Peking, into an Archbishopric, which was conferred on Johannes a Monte Corvino, above mentioned.*

- *Francis Xavier*, the celebrated Jesuit, had contemplated the conversion of China to the Christian faith; but, in the midst of his benevolent plans, he was called away by death, off the coast of that country, in the year 1552.

¶ - *Matthew Ricci*, an Italian of the same Order, after the death of *Xavier*, penetrated China, preached the Catholic faith, and laid the foundation of the Romish Church there. Much stress cannot be laid on any thing done for the Gospel in China, before the days of *Ricci*. In the commencement of the *Seventeenth Century*, numbers of Jesuits, Dominicans, Franciscans, and Capuchins entered China; and, with part of the Gospel, published a great deal of the superstitions of the Romish Church, and the peculiarities of their respective orders.

During the reign of the Emperor *Kang-he*, the Missionaries had less to contend with, and enjoyed more freedom in their work, than before and since. Several hundreds of Catholic Missionaries, including natives and foreigners, have at different times laboured in China; and it is but justice to say, that many of them appear to have been sincere and single-hearted in their work. Some of them wrote well; where the peculiar errors of their

* See Mosheim, Vol. III. p. 297. Why *Cambalu* is supposed to be *Peking*, I know not. If it be, it is a Tartar name--the Tartars then governed China. *JOHANNES A MONTE CORVINO* was a celebrated Italian Friar, who laboured for many years in Tartary, and translated the New Testament, and the Psalms of David into the Tartar language.

church, did not warp their judgement; and several were distinguished for their knowledge of Chinese Literature; while it cannot be denied, on the other hand, that there were among them, some who were tainted with scepticism, and others who loved the honors of a Court more than the labours of the Christian Ministry.

With respect to the Doctrines and Ceremonies which they taught in China, a fair specimen of the best of these, is contained in the *Chinese* writings of the Missionaries, several of which the compiler has perused. The style of their publications, is generally perspicuous—sometimes elegant,—and may be often imitated with advantage by subsequent labourers, to whatever church they belong; and to take due advantage of the talents and labours of those who have gone before, in order to facilitate our own progress, is wisdom, and discovers reverence to Christ, who gave them these gifts for the good of the church. The Doctrines which these writings communicate, are mostly such as were propagated in Europe in what Protestants call “the darkest periods of the Church.” Here and there, a beautiful sentiment, well expressed, and supported by appropriate quotations from the Fathers of the Latin Church, occurs; but often, in close connexion therewith, some traditional absurdity, which disgusts reason and common sense, meets the reader’s eye.

Their Ritual has certainly lost nothing by being transported to the East. The fictions of Chinese paganism, and the legends of the priests of Fuh and Taou; together with imported relations of miracles and wonders, wrought at the shrines of the saints, at the tombs of martyrs, or in the caves of her-

mits, have all contributed to produce considerable additions to the ceremonies of the church. The virtues attributed to the sign of the cross—to the ringing of bells—to the burning of wax candles; and the powerful aids said to be afforded by the Virgin-goddess, to females in seasons of peculiar solicitude—to sick children—to the aged and poor; tended very much to make the system acceptable to the lower classes; especially to females, who before their conversion, had been accustomed to pray to 惠福夫人, *Huay-fub-for-yin*, and 天后聖母, *T'keen-kow-shing-moo*, &c. (Chinese goddesses), for children, when barren, and for help in the hour of travail. The talents of the Missionaries, their virtues, and their influence, for a time, at court, gained over not a few in the higher walks of life to the profession of the Gospel.

But, the isolated rays of scripture light, passing through so thick and clouded an atmosphere, must have been faint indeed. It is devoutly to be wished, that if the Roman Catholic religion should ever regain its influence in China, (a thing not at present very likely) its promoters may purge away the corruptions of doctrine and worship; and teach Christianity as it was taught by Jesus and his Apostles.

However, these corruptions are to be attributed to the system, and not to the men themselves: the fear and love of God would have restrained them from corrupting the truth intentionally; and we find the essential doctrines of Divine Revelation scattered through their Chinese publications. The learning, personal virtues, and ardent zeal of some of them, deserve to be imitated by all future Missionaries—will be equalled by few,—and perhaps rarely exceeded by any. Their steadfastness and

triumph in the midst of the persecutions, even to blood and death, in all imaginable forms of terror, which they endured in Japan, China, &c. shew that the adulterated christianity which they taught, is to be ascribed to the effect of education, not to design; and also afford good reason to believe, that they have long since joined "*the noble army of martyrs*," and are now wearing the crown of those "who spared not their lives from death, but overcame by the blood of the Lamb, and by the word of their testimony." It is also, not to be doubted, that many sinners were, through their labours, turned from sin to God; for we have abundant cause to think, that wherever the great lines of the Gospel are made known, should there even be a mixture of error with the truth, God will not suffer his word entirely to fall to the ground. They will finally have due "praise from God;" and let us never cherish a reluctance to consider them as fellow-workers in His kingdom.

Of late years, they have been greatly persecuted: there is, however, reason to believe, that the disputes which took place among the Missionaries themselves, and the spirit of bitterness and envy generated thereby, did their cause more real injury, (as has ever been the case with all christians in similar circumstances,) than all the persecutions which they endured. The contentions which arose about a term proper to express the Deity; about the rites of sacrifice, usually performed by the Chinese, at the tombs of their ancestors, &c.; and the arrival from Europe of Ecclesiastical Messengers, clothed with secular glory, and invested with spiritual powers, to settle all controversies;—these, together with some other

things which immediately followed, produced the two greatest evils that can ever befall any body of men, jointly labouring for the conversion of the Heathen, whether they belong to the Catholic or to the Protestant Church, viz. *external disrespect and internal divisions*. The high tone assumed by a Legate from Rome; the imperious conduct of individual Missionaries, in high ecclesiastical stations; and the inflexible firmness, (some have called it obstinacy,) of the greater part, who were neither intimidated by the thunders of the Vatican, nor softened by the entreaties of the friends of truth, nor moved from their purpose by the pacific counsels of moderate Pagans;—these things tended to lower their religion and its ministers in the estimation of the Chinese; and the introduction of separate and contending interests divided the Missionaries among themselves; so that instead of exhausting their whole time, strength, and talents in the service of the Heathen, a very considerable portion of these was thrown away, in defending the claims, in defining the peculiarities, and in supporting the pre-eminence of the several Monastic Orders, under the banners of which they had enlisted. These remarks are not made for the sake of passing any gratuitous and oblique reflections on the Catholic Missions in China; but with the view of exciting, by an example in point, the most watchful caution against similar evils, amongst modern labourers. For, although amongst Protestant Missionaries, these evils may not flow from exactly the same causes, or attain the same notoriety; yet they may arise from numberless other causes; and the consequences will be equally dangerous;—yea perhaps more so: for, the power of numbers—the influence of wealth—the patronage

of Christian Kings—the attractions of a showy worship—and the high scientific attainments of some individual Catholic Missionaries,—might keep their cause still breathing, where our's, supported by few such visible and tangible aids, would be laid in its grave. Thus, one generation, and one society of men may learn wisdom, not only from the virtues of another, but also from its failings and errors.

The Europeans, who were the life of the Missions, have either died, been banished, or fallen by the hands of their persecutors; and the handful of converts which they had made (for, compared with the Pagan Chinese, they were not, in the most flourishing state of the Catholic Religion, as one to ten thousand), partly for want of the Holy Scriptures, and partly for want of living teachers, are falling back rapidly to Heathenism.

There now exists a *Greek Church* in *Peking*, at which the Russian Commercial Resident and others from that country, attend. The origin of this Church is mentioned by Bell, in his account of China. - During the reign of *Kang-he*, in one of his Tartarian wars, some Russians, on the River *Amur*, were taken prisoners and brought to Peking. That Emperor, who was distinguished for many excellent qualities, allowed them to build a Church and to use their own religion. When their Priests die, they send for others to Siberia.

A Chinese Mandarin, in 1815, made mention of this Church to Mr. Morrison—He said he had himself been in it, and had worshipped the image of Jesus Christ which was there. He told the story laughingly, from recollecting the gravity and objections made by his friend the priest, who had the charge of the church; and who thought the

Mandarin indulged too much levity to be a sincere and intelligent worshipper. It does not appear whether this church ever made any efforts to spread the Gospel among the Chinese. Its attention has been entirely confined to the foreigners attached to the Russian factory in the Capital.

The *Dutch*, though they extended Christianity to the Moluccas; to part of the Celebes, and to part of the island of Formosa; yet do not appear to have attempted the introduction of the Gospel into China.

Thus it appears, that the views of the Missionary Society, with respect to the importance of directing their efforts to China, were founded on a just conviction of the deplorable state of that vast country, which was still groping amidst the darkness of Pagan superstitions, or indulging an odious hardness of heart, under the influence of a conceited scepticism, and vain speculations, which suppose a universe without a God! This will be still more evident, from what is expressed in the following section.

SECTION II.

A sketch of the national and religious character of China—China originally small—states numerous—uncivilized—without arts or literature—erroneous conceptions of her Sages—the Chinese, great lovers of antiquity—Tartars govern China—despise the Chinese—two national characters—conduct of China towards foreign nations—traditional revelation, the source of good sentiments found among Pagan nations—great preponderance of false principles found in Chinese writings—Chinese Philosophers guilty of idolatry—worship of visible nature—the sect of Fuh brings new idolatry in from the west—the gods of China numerous as the sand—she is wholly given to idolatry—altars every where—astrology, spells, &c.—conduct of the sect of the learned at death. Various kinds of false philosophy prevail—the effect of these on the nation, pride, infanticide, hardness of heart. Spirit and pursuits of various classes—degree of vice in China—the gospel, unwelcome to her high-minded philosophers—importance of Missionaries knowing the state of the nation which they propose to evangelize.

As the object of these pages is, not merely to narrate historical facts, but also to view them in their various aspects, concomitants, and probable results; I shall therefore offer no apology for deferring the distinct consideration of the Mission to

China, till we first take a brief survey of the state of that great nation, in regard to religion and morals; which it is hoped, will show how necessary the benevolent effort to impart divine knowledge, was; and also furnish additional motives for a ten-fold increase of exertion, in the prosecution of the good work, which is yet but in its infancy.

The religious, moral, and political principles of any people, constantly and reciprocally affect each other to such a degree, that it is hardly possible to delineate one, without drawing in part of the others. The same may be said of their character: an attempt to illustrate the religious and moral character of a nation, necessarily involves frequent references to its political character; to its laws, institutions, and the spirit of its government. Hence, the following sketch is not confined within the limits of what perhaps a perfect accuracy of distinction between these would require, but exhibits them, either separately or together, just as materials offer.

China, is one of the most ancient of the nations; and, in regard of territory, riches, and population, the greatest of them all. It was originally a very small state, headed by a chieftain, who exercised feudal powers, similar to those exercised by the heads of Feudal States in ancient Europe. It was also characterised by that rude ignorance, which attends a state of very partial civilization. In the times of *Yao* and *Shun*, (B. C. 2,200) China was just emerging from barbarism. A little before their days, the people lived in the savage state. They resided in woods, and in caves; and in holes dug in the ground. They covered themselves with the skins of beasts; they also formed garments of the leaves

of trees, of grafs, of reeds, and of feathers. They ate the flesh of animals, with the blood, and the skin, and the hair; all unboiled, unroasted, and undressed.*

Their dead often lay unburied; sometimes they were thrown into ditches and marshes; at other times cast, without shroud, coffin, or ceremony, into a hole dug with the end of a stick in the earth, where wolves, insects, &c. devoured them.† They were in a state equally barbarous with that in which the Britons lived during the reign of Druidism, before the conquest by Julius Cæsar. As far down as 918 years B. C. there are instances on record, in which beloved ministers, concubines, and slaves, were killed at the death of their Prince, to bear him company, and serve him in the other world.‡ They were barbarians in literature, as well as in manners; they could neither read, nor write, nor cypher.

From the days of *Yiou*, the territory of China extended; its population increased; its character improved; and the want of knowledge and invention, was felt.

Increasing numbers taught them the necessity of labor; labor, of instruments; and instruments, of skill: these produced some improvements in the more useful arts, the progress of which was for a time secured by necessity, the principle which gave them birth.

In letters, nature itself became their teacher; the first ideas of writing were suggested to them by the impression of the feet of birds on the sand, |

* Vide 禮記 LEE K'HE, part 4, sect. 9.

† Vide 孟子 MUNG-TSZE, part 3.

‡ Vide 詩經 國風 She-king kw'ch-fung.

and the marks on the bodies of shell fish.* Their written character continued for a long period, purely hieroglyphic; but, after passing through various changes, suggested partly by convenience, and partly by genius, it gradually lost its original form, and approximated to one better adapted for the purposes of Government and Literature.

In the earlier ages of China, before her inhabitants were collected into towns, cities, and large associations, along with rusticity of ideas, manners, and virtues, they preserved the ruder vices of savage life; but were not contaminated with the intrigue, the falsehood, the hypocrisy, and the covetousness, which too often attend a more advanced stage of society. Hence, Chinese sages of subsequent times, impressed with the evils which passed under their immediate review, but forgetting those that existed of old, pass the highest encomiums on the ages of antiquity. Even things which were the consequences of ignorance and barbarity, they sometimes mistake for virtues of high character. They seem to have erroneously imagined, that the vices of their own times, were rather the necessary consequences of progressive civilization, than the native emanations of human depravity, changing their channels according to times, and circumstances: similar misconceptions we find existing in every country.

In the commencement of the Dynasty *Chow*, upwards of a thousand years before Christ, the Chinese states, or clans, amounted to *one thousand and eight hundred*,† each of which had its chieftain, who possessed absolute and hereditary power; but

* Vide Morrison's Chinese Dictionary, Introduction, p. 1.

† Vide 國策 Kwüh-tsëh, preface, 1st page.

they all united in acknowledging the supremacy of the Emperors, whom they honored as the centre of their union, and the chief of mortals. Under such circumstances, it was impossible, that the dull and tiresome monotony of sentiment, customs, and manners, which despotism has since compelled to reign in China, could have prevailed.

The philosophy of *Confucius*, (who lived about five hundred years anterior to our era,) though it can hardly be said to have brought his countrymen nearer to God, yet taught them more clearly the theory of human government; and hastened the period when the number of states, already greatly reduced, should be entirely abolished;* for, we find that about 300 years after him, the number was reduced to seven. *Che-bwang-te*, the first Emperor of the Dynasty *Q'sin*, totally subverted these, amalgamated the whole into one, and erected that gigantic despotism, the great lines of which continue to this hour. The huge machine has been often battered, both from without and from within; but its essential parts still hang together.

The wisdom of the ancient sages, and rulers of China, formed a code of laws, which, with many defects, possessed also great excellencies. Through the numerous ages in which these laws have existed, they have been executed with various degrees of humanity; sometimes without the oppressive exertion of arbitrary power.

For ages, the arts and sciences in China, have been stationary: and, from the accounts of the

* They were at the beginning of the Dynasty *Chow*, 1800, in number. A general change reduced them to eighteen---another change, to seven; another, united these into one---ut supra.

last English Embassy, (1816) seem now rather in a retrograde state. The obstinate refusal of the Chinese to improve, is to be viewed rather as arising from the effect of principle, (perhaps I should say prejudice,) and the restraints of arbitrary power, than from the want of genius. For, they consider the ancient Sages, Kings, Emperors, and Governments, as the proto-types of excellence; and deem a near approximation to the times in which they lived, the highest display of national wisdom and virtue. They are still blindly devoted to antiquity; and possess not that greatness of character, which sees its own defects, and sighs for improvement.

Manchow Tartars now govern China. The milder sons of *Han*,* could not withstand the arms of the conquering Tartar. The warlike Scythian, who ate the flesh of horses, and drank the milk of cows, was fit for every enterprise. Universal empire alone could satiate his restless ambition; and scarce any obstacle could resist his savage prowess. After the reverses attendant on war, continued with various interruptions for several ages, he at length seated himself securely on the throne of China; where he now holds the most prominent place among earthly Princes, and assumes to be the head of them all, "The Son of Heaven"—"The Emperor of all under the starry sky," &c.

It is now 175 years since the *Ta ts'ing* Dynasty (the present one) obtained the government of the whole Chinese dominions. These Tartars united China to their own territory, and thus formed one of the most extensive Empires that ever existed. They adopted many of the customs

* *Han* is a term generally used for the CHINESE, in contradistinction from the Tartars.

of their newly acquired subjects; but did not give up those which formed their own national peculiarities. They continued to preserve the great lines of the code of laws, which they found existing in China; while at the same time they imposed others, which were viewed by the conquered, as highly disgraceful and oppressive, and the non-compliance with which cost some of them their lives.* The Executive Government is chiefly filled with Tartars: they affect to view the Chinese with great contempt. They often contemptuously say, "China men furnish the breasts which we suck." To contend is of no avail: the Chinese must submit, and (as they sometimes express themselves,) "*quietly eat down the insult.*"

Since the union of China to Manchow Tartary, there have been *two national characters* in the Empire, of a very opposite kind, affecting each other by a mutual re-action. The ruder qualities of the Tartar have been softened by the more mild and polished ones of the Chinese: the cowardly imbecility and the slow calculating prudence of the Chinese, have been improved by the warlike spirit and elastic activity of the Tartar. The intrigue and deceit of the Chinese, and the rude courage of the Tartar, unite in what may be considered the present national character of China: and in as far as this union exists, it will render her more formidable to her enemies, than nations at a distance, imagine. What cannot be effected by force, may be by fraud, and vice versa. What any one of these singly, may not be able to accomplish, the union of both may.

But this mixture of qualities, though it may

* Vide Morrison's Philological View of China, p. 8.

have advantages, is heterogeneous and unnatural: there are in it, we have ground to suppose, the seeds of national evil. Like those liquid compounds (e. g. oil and water) the parts of which are made to adhere for a time by mechanical agitation; but which, when allowed to settle, resolve themselves, without any external cause, into their simples: so it may be with China. The tempers of her own legitimate children; and of those strangers who rule over her, are discordant and refuse to coalesce. China, notwithstanding the advantages which she has enjoyed from the writings of her sages and the wisdom of her lawgivers, possesses little intellectual and moral excellence—little honorable principle as a nation—little regard to truth; but much fraud and artifice, and contempt of other tribes of men. She possesses, in an astonishing measure, the art of turning all her intercourse with foreigners to her own honor and advantage; while they are made to feel their own insignificance and dependence. Idle displays of majesty and authority must satisfy those nations which seek her alliance; for in vain will they look for truth or respectful treatment. If they can be contented to bow down, and acknowledge that their bread, their water, and their existence are the effects of her bounty; she will not deal unkindly with them. But, woe to that nation which dares presume even to *think* itself equal, or within a thousand degrees of equality—that nation is rude, barbarous, obstinate, and unfilial: not to tear it up root and branch, is a display of forbearance worthy of the Sovereign of the Celestial Empire alone!

If in her intercourse with foreign countries, China cannot with truth and justice, make all

things appear honorable to herself, she makes no difficulties about using other means. She discolors narrative—she misquotes statements—she drags forth to the light whatever makes for her own advantage—and industriously seals up in oblivion whatever bears against her. She lies by system; and, right or wrong, must have all to look well on paper. This view of the national character of China is not more true than lamentable; especially when we consider that the character of a nation is formed by the sentiments and conduct of individuals; and that these again, are the result of principles taught in the country, or reigning in the heart. This will lead us to take a more particular view of the religious and moral character of China.

Some have asserted, that the earliest writings of the Chinese, contain very clear and just sentiments concerning the Divine Being, which I think they may be fairly called upon to prove. But, admitting the assertion to be true, it does not follow that such sentiments still continue to be entertained; for the writings, in question, (e. g. the 五經 Woo king, and especially the 書經 Shoo-king,) were the productions of men who lived in the primitive ages of Chinese History, while the light of traditional revelation was less obscured by idolatry and superstition. Portions of that original revelation of the Divine character and will, which God in merciful condescension, granted to the first progenitors of the human race, were carried by their posterity to perhaps all parts of the earth, wherever their migrations were directed. But the depravity of man did not suffer this revelation to continue long in its pristine purity.—
“He became vain in his imaginations, and his

foolish heart was darkened." He could not at first entirely cast off the worship of the Creator; (and it may be questioned whether any nation on earth, even to this hour, notwithstanding of multifarious gods, has ever been able to divest itself of all notion of, and reverence for, the Supreme Being,) and probably the first deviations from the pure worship of the Deity, were not made with any such view; but rather with some pious purpose of aiding the memory, warming the affections and increasing devotional feelings, by the addition of some created object, which could be seen or felt, and had a fixed local existence. The indulgence of the same folly, increasing from age to age, filled the air, and the earth, and the ocean, with gods nearly as numerous as the sands!—So dangerous is it to follow the impulse of our feelings, and the suggestions of imagination, where TRUTH, immortal and unerring, does not lead us. If this view of the matter be correct, it will account for the early departure of all nations from the worship of the true God, to idolatry; and also lead us back to the genuine source of those fragments of just sentiments,* which are still found among the most degenerate people, I mean to an original revelation: and as we ought not, with an idea of exalting the claims of the christian system, to deny the existence of those fragments of just sentiment which they yet possess, so we ought not, on the other hand, in hope of weakening the conviction of its necessity, and depreciating its importance, to deny the guilt, or color

* I refer principally to sentiments respecting the Supreme Being, virtue, and vice, rewards and punishments; but do not mean to insinuate that man can acquire no just sentiments at all by the exercise of his rational powers.

over the absurdities of those abominable idolatries into which they have fallen. Many striking aphorisms—many correct views of life—many bright and pertinent thoughts, concerning the mutual intercourse of mankind, and the management of business—many useful maxims, for the government of families and nations, and for the regulation of the temper in individuals,—are to be found in Chinese books; I refer to the best of their books, those of the sect of Confucius, both ancient and modern. But the good effects of these are in a great measure counteracted, either by the entire (I had almost said stupid) silence which they preserve on the subject of the existence and perfections of God, or by the distorted views which they give of his character and government, or by a great preponderance of false principles in general. That which is valuable in them, is, by the avarice and dexterity of priests, astrologers, and magicians, dragged into every system; and made the powerful auxiliaries of idolatry and superstition. As we ought not, in judging of the character of a people, to deny what is good in them; so we ought not to run away with a few of their useful maxims, as fair specimens of their creed and conduct. For, on thorough examination, it will not unfrequently be found, that they themselves do not attach to them those excellent and virtuous ideas, which the same maxims would excite in the mind of a people, who have been favoured with the light of the Gospel. It is in my opinion peculiarly so in China. When many of their present principles and opinions are traced back to their sources—forward to their consequences—and considered in their more immediate operation on the spirit and actions of the

people,—they must inevitably sink very low in our estimation. Had this been properly attended to, the European world would have been able to form a more correct judgment of China. When we perceive, on the attentive examination of the books, and the prevailing practices of the Chinese, that some of those sentiments which they most value, and which appear most important in the eyes of strangers, arise from false theories of the universe, or are enforced on the principles of astrology, or tie the mind down to earth, and lead the people to idolatry, what judgment can we pass on them? When we behold the best of her rulers and the most enlightened of her sages, (e. g. Confucius) worshipping any god, or no god at all, just as suited time, place, and the taste of the age; what shall we think of their hearts, virtues, and productions? Can we suppose those systems capable of directing the bulk of the people to God, which left their authors to worship the heavens and the earth, mountains and rivers, the gods of the kitchen, and the spirits of the dead? The worship of the heavens and the earth, is the most ancient kind of Chinese idolatry; and, though not expressly stated, there are some passages in the 禮記 *Lee k'ke*, which would lead one to conclude that the worship of FIRE prevailed. In no age has China been free from idolatry; but it greatly increased after the time of 老子 *Laou-tsze*, (A. C. 500), the restorer of the religion of 道 *Taou*; and especially after the introduction of the superstition of 佛 *Fub*, (A. D. 81.) This last dragged in with it, from the west, a sacred language—the doctrine of a non-entity—the transmigration of souls,*

* I am not prepared to say, that the transmigration was

the final absorption of good men into Deity—also a degrading idolatry, and superstitions without number. We recognize in this sect, Indian deities, Indian doctrines, an Indian language, and Indian canonicals. It has carried the Chinese nation farther off from the fountain of life, than it was before. Its influence is very great, and very pernicious. It tends to destroy those rational principles which are inculcated in the writings of the learned; without substituting any thing but gross and endless absurdities. The current of Chinese idolatry widened and deepened as it flowed, by the accession of tributary streams from Western and Eastern Tartary. Their successive conquerors, along with their national customs, introduced also their national gods and superstitions. At the present time, the gods of China are, to use an expression of the sect of Füh, 河沙數 'Hang bo-sba-soo, i. e. "in number like the sands of 'Hang river." Most of the forms of mythology which make any figure in the page of History, now exist in China; except that their indecent parts, and their direct tendency to injure human life, have been cut off. The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldea, and of India; are all to be found here, though with some slight variations. China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the western Pagans had. She has gods celestial, terrestrial, and subterraneous—gods of the hills, of the vallies, of the woods, of the districts, of the family, of the shop, and of the kitchen! she adores

not believed in China, previously to the introduction of the sect of Füh. If it was, it was less noticed, and had less influence.

the gods who are supposed to preside over the thunder, the rain, the fire; over the grain, over births and deaths, and over the small-pox: she worships "the host of heaven, the sun, the moon, and the stars." She also worships the genii of the mountains, rivers, lakes, and seas; together with birds, beasts, and fishes. She addresses prayers and offers sacrifices, to the spirits of departed kings, sages, heroes; and parents whether good or bad. Her idols are silver and gold, wood and stone, and clay; carved, or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees; she has set up her idols at the corners of the streets, on the sides of the high ways, on the banks of canals, in boats, and in ships. Astrology, divination, geomancy, and necromancy, every where prevail. Spells and charms, every one possesses. They are hung about the neck, or stitched up in one's clothes, or tied to the bed-posts, or written on the door; and few men think their persons, children, shops, boats, or goods safe without them. The Emperors of China, her statesmen, her merchants, her people, and her PHILOSOPHERS also, are all idolaters. For, though many of the learned affect to despise the popular superstitions, and to deride all worship, except that paid to the great and visible objects of nature, heaven and the earth; yet their own system is incapable of raising them above that which they affect to condemn; and at the hour of death, finding that some god is necessary, and not knowing the true God, they send for the Priests of false gods, to pray for their restoration to health, and for the rest of their spirits after dissolution, and a happy return to the world again. It is remarkable that the *Tu-keaou*, or sect of the

learned, though in health they laugh at the fooleries of the more idolatrous sects; yet generally in sickness, in the prospect of death, and at funerals, employ the HO-CHANG and TAOU-SZE, to offer masses; recite the king;* write charms; ring bells; chaunt prayers; and entreat the gods. Admitting the influence which universal custom has over them in these things, we may perhaps also conclude, that they feel their own system uncomfortable to die with. In that awful hour, when "heart and flesh fail," human beings generally feel the necessity of resorting to some system, either true or false, which professes to afford any hope of escaping, or mitigating, those evils which a consciousness of sin, compels them to fear; and of attaining that happiness, the desire of which is identified with our nature. Where the true source of hope is not known or loved, recourse will be had to the false; this is the case with them.

As above said respecting the chief systems of mythology, so we may also say of the chief systems of philosophy; that the great lines of those which make any figure in ancient history, are to be found in China. I take the word philosophy in that vague and comprehensive sense, in which it is now frequently understood, as including the doctrine respecting the universe, system of the laws of nature, investigation of the properties of matter, the theory of morals, future retributions, &c. &c.

Their theory of the first motions which attended the separation of the lighter from the grosser parts of matter, at the opening of the heavens and the earth, bears a considerable re-

* KING, standard books, of a religious and moral kind thus denominated.

semblance to the Epicurean doctrine, concerning the formation of the world by the inherent and fortuitous motion of atoms, and perhaps it was originally the same. If they do not with the Platonists, maintain the eternity of matter; yet they do not clearly teach that it had a beginning; and their system seems rather to suppose that it had not. They do not any of them, so far as I know, affirm (with some ancient frantic theorists,) that man at first grew up spontaneously from the earth, like the flowers and grass; but some, particularly of the sect of TAOU, believe that the two first human beings were produced from an immense vessel, like a crucible, which they represent as set upon the fire, and attended by a celestial being, who is seen to draw them out of its boiling mouth! The Platonic doctrine of the "ANIMA MUNDI," or soul of the world, is very common; and hence it is, that the heavens are considered the body of this imaginary being—the wind, its breath—the lights of heaven as proceeding from its eyes—the watery fluids as its spittle and tears! The 鬼神 KWIE-SHIN of the CHUNG-YUNG, are the same in the Chinese system, which the Æons of this sect were in theirs. The Egyptian doctrine of a principle of matter and spirit,* is supposed to have been the same with that which now exists in China, under the denomination of YIN and YANG. But how very inadequate the words "MATTER and SPIRIT," are to express the views which they attach to YIN and YANG, must be evident to every one, who has attentively read the common Chinese philosophical books. In as far as daily and annual occurrences and the productions of nature, are sup-

* Also called the material and active principle.

posed to be affected by the action of these two principles, no definition suits them so well as that of a physical HERMAPHRODITE, or MASCULINE and FEMININE ENERGY IN NATURE. The celestial air is masculine; the terrestrial, feminine; and a conjunction of these, similar to that which takes place in the generation of animals, is supposed to be the prolific cause of all annual productions and operations, in the celestial and terrestrial regions, and in the vegetable and animal kingdoms. This idea is farther confirmed from the constant recurrence of such terms as these—"Heaven is the FATHER of all things; earth is the MOTHER of all things." Whether the sodomitical abominations which are known to exist in China, arose from this sexual system of theirs, as similar ones of old did in other countries, is difficult to know with certainty, though it is by no means improbable.

Their doctrine of the 理 *Le*, a principle which is supposed to pervade all bodies, and without which nothing can be perfected, resembles the "*psallic nature*," spoken of by some ancient western writers; with this difference, however, that they consider the *Le* rather as an agent without personality or intelligence, than as an instrument in the hand of the Supreme Being.

Like the Arabian, Egyptian, and Chaldean Astrologists, the Chinese consider the visible heavens as a vast volume, in which the intelligent can read the fortunes of individuals, and the fates of nations; hence the prevalence of judicial astrology, which is also powerfully supported by their general ignorance of the true causes of all natural phenomena.

Whether the 空 *K'ung* and 虛 *Hu*, "emptiness, void, vacuity" of the sect of *Fub*, be the *immaterialism* of Berkeley and the Bramins, imported from

India, or not, it is left to the reader to determine.

With the materialists, many of the sect of Confucius, consider the soul, or the principle of perception and thought, as the result of coporeal organization, and as necessarily dependant on the body, as sharpness is on the knife: hence the words 沒了 *Mob-leaou*, "*Annihilated;*" 消了 *Siaou-leaou*, "*melted;*" and 散了 *San-leaou*, "*scattered,*" are not unfrequently applied to the intelligent principle, after the death of the body.

The Chinese, however, are more generally, (at least, since the introduction of Boudhism) believers, with the Pythagoreans and Indians, in the doctrine of the transmigration of the soul from body to body,—a doctrine which hangs in terrorem over the serious and thinking among them. It is affirmed, that some will have to pass through 八億五千萬雜類之身 * *pab e woo 'tsen wan ts'bab luy che shin*—i. e. "*eight hundred millions of different bodies!*"

Perfect stillness, silence, and an entire extermination of the passions, feelings, and even thoughts, are considered by the followers of *Taou* and *Fub*, as the perfection of virtue, and the only sure passport to their imaginary Paradise.

With the Alchymists, the sect of *Taou* professes to possess the art of transmuting metals. In their 仙丹 *seên-tan*, or philosopher's stone, they find a remedy for all diseases and the charm of immortality.

Their system of morals, as explained by the sect of the Learned, contains much that is good. Many of the duties of relative life are set forth with as much clearness as could be expected from a people, who know not the true God. But to those who can compare it with the system of christian ethics contained in the New Testament, it must

in all particulars appear defective, and in many exceedingly erroneous; especially if the MOTIVES and ENDS of human actions, and the SPIRIT in which they should be performed, be taken into the account. Some important duties are also entirely left out; and others carried to such extravagant lengths, as render them not only irksome, but oppressive. "The CHUNG-YUNG," or DUE MEDIUM, of which they boast, they most certainly have not attained, nor was it ever attained by any nation on earth, without the aid of divine Revelation. That which is really good in their moral system, being without any foundation in the acknowledged authority of a Supreme Lawgiver, and deriving no aid by motives drawn from the hope of a rational and endless happiness, and from the salutary fear of a future punishment, worthy of a holy and righteous Being to inflict, operates very feebly on the mind, and conduct. The motives urged for the practice of virtue, and reformation of manners, are commonly drawn from considerations of INTEREST, either to the individual or his ancestors, to his family or his sovereign, to his immediate circle of relatives, or his posterity;---either an immediate or remote interest; but almost uniformly of an EARTHLY NATURE.

With regard to future retributions, those of the sect of Confucius, profess to know, no life to come, but that which their children and posterity, shall enjoy on earth; hence their views rise no higher; in this their fears and hopes seem to terminate.

The elysium of the West, which the followers of *Fub* look for, is such as the deluded imagination of an Asiatic would naturally paint. Fortified palaces—groves of trees producing gems—pools of

fragrant water, yielding the Lotus flower, as large as the wheel of a cart—showers of sweet odours, falling on a land, the dust of which is yellow gold—myriads of birds of the most exquisite plumage, singing on trees of gold, with the most harmonious and ravishing notes, of a hundred thousand kinds, &c. &c.---such is their paradise—but in conformity with the comparative contempt in which the female character is held throughout the east, they exclude all women, as such, from a participation therein; I say, as such, for those females who have acted well on earth, are first transformed into men, and then admitted into that palace* of delights.

The sufferings of the TARTARUS which their terrified imaginations have figured, are represented in pictures, as the punishments in purgatory and Tartarus were exhibited in the Eleusinian and other Heathen mysteries; with this difference, however, that these are exposed to public view,—those were seen by the initiated only. Lakes of blood, into which women who die in child-bed, are plunged---red, hot iron pillars, which the wicked are caused to embrace---devouring lions, tigers, snakes, &c.—mountains stuck all over with knives on the points of which the condemned are cast down, and seen weltering in gore—cutting out the tongue—strangling—sawing assunder between flaming iron posts---the condemned creeping into the skins of those animals, in the form of which they are destined to appear again on earth—boiling of the wicked in caldrons—the wheel, or apparatus, by means of which all the operations of the metempsychosis, are performed—horned demons, with

* See a paper on this subject in No. 6, of the Indo-Chinese Gleaner.

fwords, spears, hatchets, and hooks—wretched mortals alternately shivering with indescribable cold, and burnt to coals with devouring fire,—these with numberless other such things, are represented with gross and disgusting minuteness. Instead of producing any salutary fear in the mind, they fill the imagination with horrid figures, the real existence of which, the better informed surely cannot believe, or which, if believed, must either totally weaken the springs of action, or render those deluded heathen inconceivably wretched even in this life.

But it would be endless to mention the different parts of their complicated system, in which scarcely any thing but darkness, confusion, or absurdity is palpable.

In this gloomy labyrinth, to look for a system of religion suited to the condition of man, and adapted to make him wise, virtuous, and happy in this world, and eternally blessed in that which is to come, would be as vain as to seek the reviving light of the sun, in the thick darkness of midnight. There is reason to believe, that this heterogeneous mass of dogmas, many of which are not less absurd than unintelligible, has given rise to many and great evils among the Chinese.

Their national pride, and exclusive claim to pre-eminence, derives most powerful support from the vain idea, that their government is formed on the model of nature, and is a transcript of the noblest of its visible parts, viz. the heavens. The form of their cities—the regulation of the palace—the duties of Prince and people—the evolutions of their armies—the order of their standards—the make of their chariots—the ascent and descent—the arrangements at their feasts—and even the very shape and fashion of their garments, &c. &c. were

all anciently, (and still are in a good degree) supposed to bear a resemblance to some thing in the visible heavens,—to some star, or constellation,—to some motions, supposed or real---to some grand terrestrial object,---or to some recondite physical principle. They often judge of the intentions of providence, with regard to the events of war, and the destiny of nations, from appearances in the heavens. Of old, they sent forth their armies—they overturned thrones—they punished oppressors—they seized on territory;—all in obedience, as they supposed, to the aspects of celestial phenomena. If to these erroneous conceptions, we join their antiquity, their vast population, their immense riches, their defect in scientific improvements, their want of sound principles, and especially the depravity of the human heart which they have in common with others, we can hardly wonder at the high and exclusive tone which they assume—or at their extravagant claims to superiority over the nations of the earth.

Female infanticide, which still prevails in China, if it did not originally spring from their doctrine of YIN and YANG, which sets every thing masculine in so exalted, and every thing feminine in so inferior a light, was doubtless greatly increased thereby.

Their general belief in the metempsychosis, and in the inevitable decisions of a numerical Fate, prevents the cordial exercise of benevolence and beneficence. Their cold hearted philosophy, indeed, teaches and applauds the practice of alms deeds. Charity falls clear, as the dew-drop, from the lips and pens of their sages; but often freezes ere it reach the ground. Even the natural desire which all men, as human beings, feel to assist their fellow-creatures in distress, is greatly weak-

ened in China---often entirely counteracted---by a fear of opposing the will of the gods, who send men back to endure poverty and misery in this world, as a punishment for the crimes of a former life; or by a belief that all efforts which tend to counteract the decrees of Fate, are not only fruitless, but wrong; or by a criminal selfishness, hardness of heart, and indifference to other people's happiness, which sometimes allows them even to sit still at ease, and suffer another man, close by, to drown in the waves, or his property to consume in the flames, when a little effort on their part might save both.

It is true, indeed, that some of the more rational condemn these evils, and have written against them, especially against female infanticide; but of how little avail can all such well-meant efforts to correct the horrid crime, be, while the principles which gave it birth are held in honor! They are inconsistent with themselves. In one part of their writings, they deplore the bitter consequences and warn men against them; while in the other, they, inadvertently, magnify the causes from which they rise, as the only source of excellence and perfection in the Universe. They deprecate the mortal stream, and yet feed the impoisoned fountain--they strive to lop the branches, and yet manure the root!

Though vice in all its diversified forms, exists in China, still perhaps its external features do not at first sight appear so gross as in some other countries. But we are not to conclude from hence, that the degree of it is less than in other parts of the heathen world. For the opinions and customs of all ranks of society, not only furnish sufficient excuse for the commission of many sins against the law of God, but have even raised them to a cer-

tain degree of respectability and honor, and hence it becomes very difficult to convince them of the moral turpitude of those evils in which their parents and their best and wisest men, have from age to age indulged. Chinese manners and customs, are thrown into so regular and digested a form, as that a stranger but superficially acquainted with the language, and real spirit of the Chinese people, seems to see much to praise and comparatively little to blame; while at the same time, their nation groans under oppression and violence, their courts are filled with bribery and injustice, their markets, with cozening and deceit, their houses with concubines; yea, even sodomites—catamites!—their monasteries, with ignorant, indolent, and filthy ascetics, “who” to use the words of a Chinese writer, “are not worth the down of a feather to society”—her schools and colleges with high minded, self-sufficient Literati, to whose proud and sophisticated minds the humbling doctrines of the Gospel will be no less obnoxious, than they were to the sarcastic pride of a Celsus!

Assuming that this short view of the opinions, religions, and morals of China, is, as to its great lines, correct, the christian reader will not fail to observe how exactly the portrait of the Gentile world, drawn by the inspired writers, answers to the character of this people.

For they are “sitting in darkness, and dwelling in the land of the shadow of death”—“Have changed the glory of the incorruptible God, into images made like to corruptible man, and to birds, and four-footed beasts, and creeping things;” “worship and serve the creature more than the creator”—“are led away to dumb idols”—“do service to them who by nature are not gods”—“serve idols of gold, and silver, and wood, and stone,

which can neither see, nor hear, nor walk ;"—abound in "witchcraft, hatred, emulations, wrath, strife, &c."—"given up to vile affections, changing the natural use into that which is against nature"—"altogether gone out of the way"—"under the power of Satan"—"walking according to the course of this world, under the dominion of the Prince of the power of the air, who works in the children of disobedience"—"doing those things in secret which it is a shame even to mention"—"having the understanding darkened, alienated from the life of God through the ignorance that is in them"—"deluded by a vain philosophy"—"lying in the wicked one"—"without hope—without God in the world !"

Such is the state of China—Such, after enjoying the philosophy of Confucius for more than 2000 years !—Such, after Roman Catholic Christianity has existed in it for upwards of two centuries !—Such it was when the Mission to China, from the narrative of which I have too far digressed, was proposed—and such it is at the present hour.

To know the national, religious, and moral character of those countries which are to be evangelized, is of the utmost consequence, both to those Societies who undertake the benevolent work, and to those agents whom they employ. Unless these are in some measure known, there is reason to fear that Societies will err in the selection of labourers ; and that the labourers, however zealous, will in a great measure spend their strength for nought ; that the plans and resources of the former, and the talents and strength of the latter, will both be exhausted in vain. But the materials of this knowledge accumulate by degrees ; few Missionary Societies at first know the objects of

their labors so fully as is desirable. Their distance from the scene of action, deprives them of the opportunity of seeing and hearing, and knowing personally. Hence it becomes the duty of Missionaries to study the writings, sentiments, laws, customs, religions, and character of the Heathen, that they may be able to furnish the venerable and respective bodies of men which have sent them forth, with the requisite information; and especially that their own labors may obtain that wise direction, which, by the blessing of God affords the most rational probabilities of success.

SECTION III.

*Want of information in England respecting China—
Two things suggested as the probable causes thereof
—A Caution.*

THE Mission to China was first suggested by Jos. Hardcastle, Esq. Treasurer to the Missionary Society. The more immediate objects which he proposed were, the acquisition of the Chinese language, and a version of the Holy Scriptures into it. But the necessity of attempting to evangelize China, was scarcely greater than the want of requisite information, calculated to direct in the commencement. There were no helps in English, to assist in the acquisition of the Chinese language.—England knew, and cared little about China, beyond its commerce.

Although Missionaries from the Romish Church, had been upwards of two centuries in China, and had sent to Europe full accounts of the language, laws, and customs of the Chinese; yet there was in England, among those who felt interested in the spread of the gospel, a very limited degree of knowledge on these points. Some even doubted the practicability of acquiring the language to any available degree; and of expressing in it, the truths of the Christian religion. Hence the favourable reception of a Memoir in-

tending to prove the affirmative of these two propositions. . At that time there was but one British subject,* who could be said to know the Chinese language, and he was not then residing in the British dominions.

From the time when Matthew Ricci first penetrated China, to the time when the Missionary Society resolved to send their mission to that country, a period of no less than about *two hundred and forty years* had elapsed. From his days till the persecutions in the reign of K'een-lung, and in the reign of the present Emperor, the number of Romish missionaries, of different orders, in China, was considerable.—Not a few of them were men of education and science—and some of them laboured hard to make the western world acquainted with China. France, Italy, and Portugal, furnished and sent out many of these devoted men—and they in return, transmitted from China to their respective countries, accounts of all that seemed to them most interesting. These countries, therefore, were far before our own at that time, in the knowledge of China. The public attention in England had not yet been effectually drawn to the concerns of that country. Hence, as observed above, some doubted the practicability of acquiring the Chinese language to any tolerable degree of perfection, and of expressing in it, with precision and force, the great truths of divine Revelation. They can hardly however be supposed to have been serious in this—nor indeed can the doubt about the practicability of learning the Chinese language, be supposed to have been general among learned men in England—because a reference to the accounts

* Sir George Thomas Staunton, Bart.

which neighbouring nations possessed, would have easily convinced them of the affirmative. Many of them had read the works of the Chinese Catholic Missionaries, in Latin, French, Italian, and Portuguese; and must have been aware, that at least some parts of the Gospel had been made known in China for two centuries before. But that these doubts did exist to a very considerable extent among the most cordial friends of christianity, is very certain. The favorable reception of the *Memoir*, noticed above, among other things, was a clear proof of this. The *Memoir* was written by the Rev. W. Mosely, of Hanely, an English Dissenting Minister. His little work, which I never had the fortune to see, met with gratifying testimonies of approbation from several Dignitaries of the Church of England; and no doubt had some merit in awakening the attention of the religious public to the spiritual concerns of China. ✓

There were two particular causes for the degree of ignorance in Britain, relative to China. One was, the accounts which had been transmitted to Europe by the Catholic Missionaries, were all published in foreign languages; and often in the expensive and unwieldy size of quartos and folios. Some of the Missionaries were themselves verbose in the extreme; and many of their manuscripts had fallen into the hands of diffuse, and wordy French writers, who swelled them to an enormous bulk; e. g. the "*Memoires des Chinois par les Missionnaires de Pekin*"—in no fewer than fifteen quarto volumes!—Without throwing any disparagement on these books, all the genuine information worthy of notice which they contain, might have been conveyed in much less than one half the size, and at less than half the expense: and the

public would have gained just as much knowledge. Every man who might wish to know the state of China, had not the means of purchasing such expensive books; and it required a considerable knowledge of the French tongue, and an uncommon degree of leisure, patience, and fortitude, to encounter the fifteen quarto volumes of the *Mémoires*, or to wade through the 26 vols. 12mo. of the "*Lettres Edifiantes et Curieuses*," which also contain detached pieces of information concerning China.---With the exception of Du Halde's work, which contains various and valuable matter, the other abridgements of the principal things contained in the *Mémoires* and *Lettres*, which have appeared in English, are but of little value. The publications which came forth after Lord Macartney's Embassy, though useful in their measure, contained some erroneous views of the country and people, and not much of that kind of information, which would have been useful to the Missionary Society. The other reason was: a want of confidence in the testimony of the Catholic Missionaries, especially of the Jesuits. This had prevailed for a considerable time before, and to no small extent—so that, with some, their writings were considered as little better than a collection of falsehoods.—Dr. Adam Smith, speaking of the public works, canals, bridges, &c. of China, and referring to the testimony of the Catholic Missionaries, says, "The accounts of these works, however, which have been transmitted to Europe, have generally been drawn up by weak and wondering travelers; frequently by stupid and lying Missionaries. If they had been examined by more intelligent eyes, and if the accounts of them had been re-

ported by more faithful witnesses, they would not perhaps appear to be so wonderful."* Surely, the Dr. is very kind and impartial, to impute the *vices* of human nature to the Missionary—and its *weaknesses* only to the traveller!

There was no just ground for such a sweeping charge against the Romish Missionaries. The Dr.'s book is greatly indebted to their writings; and would have been, in many parts exceedingly bare without them. But it is found convenient in every age, for men of Dr. S's views of christianity, to endeavour to weaken the testimony of its propagators; while at the same time, the liberal use which they make of their writings, when it suits their own purposes, shews that they do not in their heart suppose them to be liars. Or if they do, their so frequently appealing to facts which rest solely on the testimony of such men, gives no high idea of the sentiments inspired by their creed. His opinion, however, shews that a want of confidence in their testimony did exist. It must also be admitted, that they sometimes wrote of China in a tone of high admiration; and like men who wished that their productions should, through some channel or other, be made known to those of whom they wrote, and produce an impression in favor of the authors. Being attached to a system of religion, the half of which consists of superstitions, it was hardly to be expected that they should be very full and particular, in relating those parts of the Chinese idolatry, which might have led the reader to trace their counterpart in the ceremonies of the Church of Rome. It may also be admitted that, brought up chiefly in Col-

* See WEALTH OF NATIONS, Book V. Chap. I. Part 3.

leges and Monasteries, during the early part of their lives, some of them may not have had an extensive knowledge of the world, beyond what books could furnish; and hence many things would appear new, strange, and magnificent to them, which to others more conversant with the world, would have possessed nothing remarkable.* This may have occasioned the language of astonishment where there was nothing really great; and may have given cause to some to impugn their testimony with the epithets of "falsehood and lying," where there was no intentional deceit on the part of the writers, and perhaps but little error in their statements. And here a caution may be suggested for those who are now employed in a similar work. Missionaries are apt, on landing in a distant heathen land, to be struck with the first view which they obtain of the scenery, and to receive a deep, and often erroneous, impression from the first view which they take of the state of society. They often write freely to their friends at home; and through partiality or want of care, half-matured opinions, new to those who have never left the paternal home, are admired for a time; find their way into some periodical publication, in the pages of which they are transported from country to country, and it is possible may be handed down from age to age. Those errors which longer residence and more experience will correct, are thus to their shame, preserved on record, and furnish the sneering infidel with weapons against the Gospel, and the cold hearted mo-

* Even this concession requires considerable qualification; for it is well known, that some of them, were masters in the fine arts, and others, qualified to fill important offices of state.

realist, with arguments against those benevolent
 objects in which they are engaged. To write first
 impressions is wise, for a Missionary's own improve-
 ment; but, his first views should be given to
 others with great reserve and moderation, till a
 knowledge of the language and of the people en-
 able him to write with more certainty and confi-
 dence. To act otherwise, lays the foundation of
 much future sorrow, and hurts his own peace of
 mind. If he be a young man, his best friends,
 and the friends of the cause in which he is engaged,
 should publish his first letters with reserve and care,
 and perhaps not without some modification. The
 same cautious reserve is necessary in what he
 writes, respecting his personal feelings, and
 his labors. Regard to *truth*, the most sacred
 of all things, should ever prevent from exag-
 gerating the circumstances even of the most im-
 portant and striking facts, with the view of pro-
 ducing an effect on the Christian publick. There
 will always be enough in the statement of actual
 facts, and in the inferences which naturally arise
 out of them, to interest the Church of Christ at
 home, and to keep its zeal alive, without recourse
 to heightened representation.

SECTION IV.

*A version of the Scriptures into Chinese proposed—
Remarks on the qualifications of native translators—Oral instruction not the immediate object of
the Chinese Mission.*

THE want of information respecting China, noticed in the preceding section, was felt by the Members of the Missionary Society. They also foresaw other very great difficulties which they had not themselves the influence to remove. Yet, notwithstanding these discouraging views, and the difficulty of a Missionary's obtaining a residence in China, the mind of Joseph Hardcastle, Esq. Treasurer, was deeply impressed with the desirableness of the Society's employing some means to communicate Divine Revelation to the immense population of that vast Empire. Mr. Hardcastle thought it would be important to have a person to learn the Chinese language in China itself; and that the translation of the sacred volume should be made by a person who was himself seriously convinced of the truth of its doctrines, in contradistinction from a translation made by a heathen man, or by one but slightly acquainted with Christian truth.

The Treasurer's idea of the desirableness of having the Sacred Scriptures translated by a person well acquainted with their contents, and a lover of truth, is very important. The union of these two qualifications, is of the highest consequence.

For, on the one hand, a bare knowledge of the

grammar, idioms, and style of Scripture language, without a cordial love of truth, and submission of heart to its authority, is far from being an adequate preparation for the translating of that most important of all books.

On the other hand, a sincere love of truth, a tolerable acquaintance with the Christian system of doctrine, and an ability to render perspicuously a collection of moral maxims, or the *general sense* of any paragraph, are also far from being adequate. These qualifications, a heathen convert of three or four years standing may possess. But in order to the execution of a competent translation, a much greater degree of acquaintance with the original tongues, with the form and composition of the sacred books, with Jewish antiquities, sacred geography, and biblical criticism in general, than such a man can be reasonably supposed to possess, is necessary. The native convert tries to make the style of his version smooth and easy to readers of his own country; and in this, he will generally be more successful than a translator from a foreign nation; but, whatever advantages it may possess, as to ease and perspicuity of style, and conformity of idiom to his own language, these will commonly be found more than counterbalanced, by a want of close and literal adherence to the text; by a deficiency in expressing the beauty and force of figures; by passing over, as of trivial import, some turns of expression, or some particle, on which the very point and strength of the passage depend; and by a general failure to express the sense with that scrupulous fidelity which is justly deemed essential in rendering the Holy Scriptures into a foreign language.—Not from any intentional want of fidelity, but from a want of other qualifications, which are no less indispensable, and

the attainment of which requires longer time and more means, than such a person has very likely enjoyed.

Moreover, the labor of examining, correcting, and revising the version of a native translator, so as that a man can give his sanction to it as fit for use, not to say perfect, can be little less than that of doing the work with one's own hand.

To acquire the Chinese language, and to translate the Sacred Scriptures, were the more immediate objects of the Chinese Mission: to teach and to preach were not in its immediate contemplation. The plan, if a plan it could be called, was to go to China, and, if permitted to remain, sit down quietly to the study of the language; and from that to proceed to the translation of the Sacred Scriptures. What should next be done could not then be foreseen.

The wishes and ultimate views of the Society embraced every thing connected with Missions in general; but so scanty was the portion of information then possessed by the Directors, and so numerous did the difficulties in their way appear to be, that they could not, for the time, propose to themselves more than a version of the Holy Scriptures. Indeed, an attempt to *preach* the Gospel in China at that period, would have, in all human probability, effectually cut off every opportunity of acquiring the language in the country itself, and of executing a version of the Sacred Scriptures, which they viewed as their first object. There is reason to hope, that their not, proposing *oral* instruction as an *immediate* object was wisely ordered by Divine Providence, to prevent a speedy and effectual stop to their benevolent views. A version of the word of God appeared to them in all

its importance. They thought they saw in that, (should Providence crown their efforts with success) the basis of every thing requisite to the conversion of the Chinese nation; and had the distant hope that, by the time that should be completed, Providence would, in some way or other, open a door for their future proceedings.

To the completion of this version, the Society's attention has ever since been directed—the great expense to which the Directors went, was to secure a competent translation of the whole Bible into the Chinese language. The cost of fitting out the first translator—his passage—Chinese books—translating—salaries of native assistants, for more than five years—and his first efforts to publish the Scriptures;—~~were~~ borne by the Missionary Society alone. After that, as we shall soon have occasion to notice, very liberal aid was afforded by the Bible Society.

Mr. Hardcastle's motion was warmly seconded by Joseph Reyner, Esq. (now Treasurer to the Religious Tract Society) and met the unanimous approbation of the Directors, who accordingly determined on a Mission to China. But as their immediate objects and prospects embraced so small a part of what is generally implied in the term "*Mission*," it was therefore not applied in the first instance. Strong prejudices were then existing in England, and in all parts of India, where the British influence extended, against Missionary exertions; and the Directors very likely thought it advisable, on that account also, to avoid the use of the term in the present case.

SECTION V.

*First Missionary appointed—Chinese M.S.S. obtained—
two letters from the Directors.*

THE Missionary Society, having resolved on a Mission to China, had next to look out for men in whose prudence they could confide; and whose talents seemed adapted for that important and difficult station.—The Rev. R. now Dr. Morrison, (Senior Member of the Chinese Mission,) was the first person nominated. He had studied for some time at Hoxton Academy with a view to the ministry at home; but, having turned his attention to the state of the heathen world, left that, and went to the Missionary Seminary at Gosport. His mind was at that time, deeply penetrated with a conviction of the deplorable state of those who “know not God;” and “he would,” to use his own words, “have gone to any quarter of the globe, where the people were as yet without a Divine Revelation.”—When Mungo Park had the prospect of forming a settlement for the British Government in Africa, he had it in contemplation to accompany that ill-fated traveller.

Of the person first nominated, the writer could say much, without the danger of exceeding his real merits, and much that would be useful to other Missionaries; but the known connexion which subsists between them, as well as his express in-

junction, render it proper to say but little—to use few epithets—and to refer to his character, only when the subject renders it absolutely necessary. Talents, rather of the solid than showy kind—rather adapted to accomplish important objects, by a course of persevering labor, than to astonish by any sudden bursts of genius, were the most proper for the first Missionary to China: and such exactly were the talents which the giver of every good and perfect gift had conferred on the person first appointed. The Directors viewed him as a steady, and industrious man; and had a high opinion of his piety and prudence: it was their original wish to send three or four persons together on the Mission to China; hence Mr. Brown, (since Dr. Brown,) author of a late valuable work, called “the History of Missions;” was next appointed;* but he afterwards declined the Chinese Mission, and subsequently, the service of the Missionary Society altogether. This, however, was over-ruled for the best. For, three or four persons, or even two would have found much more difficulty in residing at Canton, than one did.

For some time previous to his leaving England, Mr. M.’s attention was, at the wish of the Society, directed to various branches of Science, which, it was hoped, might prove subservient to the cause of the Gospel, in the country to which he was destined.

In London, at the British Museum, a copy of *A Harmony of the Gospels*, was made from an original version of some unknown person, by a native

* Dr. Brown is a son of that worthy Minister of Christ, “whose praise is in all the Churches,”---the Rev. John Brown, of Haddington, in the South of Scotland.

Chinese *Yong-sam-tak*: and from the Royal Society, a loan was obtained of a MS. Latin-Chinese Dictionary, the chief part of which he copied. An attempt was also made to learn something of the language, from the native just mentioned; but what was acquired proved afterwards of very trifling utility. The Dictionary and Harmony of the Gospels were more useful.

The Harmony of the Gospels, and the Dictionary were originally the work of some of the Romish Missionaries in China. By what individuals, or at what time, these works were compiled, has not been ascertained; but Providence had preserved them to be useful, and the just merit of their authors, will doubtless one day be reckoned to them. *Yong-sang-tak* is now in China. He has shown a disposition to oblige those connected with the Mission; but possesses a sceptical indifference to every kind of religion—a feeling very common among his countrymen, especially of the sect of Confucius.

As Mr. Brown had declined the Mission, Mr. M. had to undertake it alone. He was ordained to the Christian Ministry in London, at the Scot's Church, over which the Rev. Dr. Nicol presides. Before his departure, the Society addressed a letter of general instructions, and a letter of christian counsel, to him. They are here inserted:—the former, because it expresses in their own words, the views which the Directors had of the Mission they were undertaking, and of the agent they were employing in the work; and the latter, because it displays the pious solicitude which these venerable ministers, and zealous disciples of Christ, felt to preserve in the mind of him whom they were sending forth, a deep and lasting impression of the sacred importance of his office.

LETTER OF GENERAL INSTRUCTIONS.

" LONDON, JANUARY 20, 1807.

" *Dear Friend,*

" The Directors of the benevolent Institution with which you are connected, have great satisfaction in promoting the cominendable desire which you have long felt of acquiring a competent acquaintance with the Chinese language. They have observed with pleasure, the assiduity and perseverance with which you have improved for this purpose, the means of instruction which have offered themselves to you in this country, and which they trust, will facilitate your progress therein in a great degree, when you enjoy the superior advantages of a residence in a country where it is perfectly understood in its principles, and constantly spoken on all the occurrences of life. Under the uncertainty in which we are, as to the spot where you may reside, it would be highly improper in us to restrict your conduct by any specific instructions. We must necessarily leave you at full liberty to act on every occasion according to the dictates of your own prudence and discretion. And as we know, that it will be gratifying to you, wherever Providence may cast your lot, to be useful to those around you, in the communication of valuable knowledge, we hope, you will find an opportunity of exercising the profession of a mathematician, and delivering Lectures on its various branches—and also of giving instruction in the English language, which must be an attainment of great value to many, whose concerns lead them to hold intercôurse with our countrymen, who stately reside in China, or occasionally visit that Empire.

" We trust, that no objection will be made to your

continuing in Canton, till you have accomplished your great object of acquiring the language; when this is done, you may probably soon afterwards begin to turn this attainment into a direction which may be of extensive use to the world—perhaps you may have the honor of forming a Chinese Dictionary, more comprehensive and correct than any preceding one—or, the still greater honor of translating the Sacred Scriptures into a language, spoken by a third part of the human race. If it should be expedient that you remove from Canton, the place to which you may remove must be decided by your own discretion. If you should call at Prince of Wales Island, we trust you will find friends there. If you proceed to Madras, Calcutta, or Surat, you will be among friends, who will embrace you with the most cordial affection, and who will assist your deliberations as to the course most suitable for you to pursue, or should it happen that you may be induced to visit a place where you may be entirely unknown, we hope the production of this letter, which recognizes your connection with our society, will be useful in inducing some benevolent individuals to interest themselves in your situation—afford you their advice, and advance you such pecuniary aids as you may want, taking your draft on the undersigned Treasurer of the Society.

“We hope, that you will experience all the beneficial effects that can be expected to flow from a course of action which is unblameable, discreet, and conciliating. We confide with much cheerfulness in your conduct as the representative of our Institution—the character and reputation of which depend greatly on the disposition and proceedings of the persons to whom its countenance is afforded, and earnestly recommending you to

the care, protection, and guidance of Divine Providence, we remain, with the utmost affection,

"Your sincere friends,

"JOSEPH HARDCASTLE, *Treasurer.*

"GEO. BURDER, *Secretary.*

To the Rev. Robt. Morrison."

Though it is still "the day of small things," with the Chinese Mission; yet when we compare what has already been effected with the very discouraging views under which the preceding letter seems to have been written, there is abundant cause for thankfulness, and perseverance.

LETTER OF CHRISTIAN COUNSEL.

"LONDON, JANUARY 26, 1807.

"DEAR BROTHER,

"Before we part with you, we wish to suggest to you, in the exercise of paternal affection, some serious counsels on matters which lie very near our hearts, and are closely connected with the honor of your own character, and the success of your Mission. We will use great plainness of speech, because we love you, and feel deeply interested in the cause in which you are embarked.

"Attend to the spiritual state of your own soul. You go far hence to the Gentiles as an Ambassador of the Prince of Peace. How inconsistent would it be for an Ambassador to be ill affected in his heart to the Prince whom he represents, or indifferent to the interest which he is commissioned to promote! "All things are of God," says St. Paul, "Who hath reconciled us to himself, and

hath given to us the ministry of reconciliation."

There you will take notice, that our own reconciliation to God is supposed to precede our commission to fulfil the ministry of reconciliation. What need have we to take care with this Apostle!

"Lest that by any means, when we have preached to others, we ourselves should be cast away." It is an alarming truth, "that many will say, in the day of judgment, Lord, Lord, have we not prophesied in thy name?" To whom he will profess, "I never knew you: depart from me, ye that work iniquity."—Cherish therefore in your own heart supreme love to the Saviour, whom you recommend to the esteem and confidence of others; and steady elevation of mind to those celestial objects towards which you direct their expectations.

"Implore of God, and cultivate in your own mind, all those ministerial endowments which are necessary to the honorable, and by the Divine blessing, the successful discharge of the work in which you are engaged. Jesus Christ, our exalted master, hath received gifts for men. Go to the throne of grace every morning and implore of God to bestow on you, the gift of knowledge in the mystery of the Gospel; the tongue of the learned, that you may speak a word in season to him that is weary; meekness of spirit for instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth; fidelity of mind, constraining you to declare the whole counsel of God; bowels of compassion for the souls of men, wandering in ignorance, burdened with guilt, sunk in pollution, and exposed to the wrathful displeasure of the Almighty; sincerity of soul, preventing you from walking in craftiness, from handling the word of God deceitfully, or corrupting the truth; supreme

love to your adorable Saviour, and his suffering interest in the world, that you may approve yourself a minister of God, in much patience, in afflictions, in necessities, in distresses, in honor, and in dishonor, in evil report, and in good report.— In the use of these endowments, and the exercise of these tempers, you bid fair to enjoy inward peace of mind, and an approving conscience; to be venerable in the sight of good men, and glorious in the eyes of the Lord your God.

“Encourage yourself in the Lord your God. Imperfect as we are in ourselves, in every view we are complete in him. He is the glory of our strength. Our sufficiency is of him. He will supply all your need according to his riches in glory by Christ Jesus. Cast all your burden on the Lord, and he will sustain you. As your days are, so shall your strength be. Lean on the Saviour's promise. It will impart strength to your hand, and courage to your heart. “Lo! I am with you always, even unto the end of the world.”

“Signed, on behalf of the Directors,

“JOSEPH. HARDCASTLE, *Treasurer.*

“GEO. BURDER, *Secretary.*

“*To the Rev. Robt. Morrison.*”

The spirit and sentiments of this letter, are so excellent, that to make any laudatory remarks on them, would only serve to diminish their worth.

SECTION VI.

*Mr. M. sails by way of America—arrives in China—
first pursuits and views there—remarks on economy
and the dress of Missionaries.*

WHEN all things were duly arranged for the voyage, Mr. Morrison left England on 31st January, 1807, together with the Rev. Messrs. Gordon and Lee, Missionaries from the same Society, bound to India by way of America. After meeting with very heavy gales of wind, they all reached Philadelphia in safety. He remained in the United States for twenty days only.

During that time he enjoyed the acquaintance of several eminent Ministers, and pious persons of various denominations; some of whom still correspond with him on the common concerns of the kingdom of Christ, and of general literature. This short acquaintance was the means of engaging the prayers and influence of many Christians in America, in behalf of the Chinese Mission. They have ever since manifested a peculiar interest in its concerns; it is to be hoped, that the growing commerce and intercourse of that rising nation with China, will afford its Christians many opportunities of taking a still more active part in the diffusion of the Gospel therein. Mr. M.'s first object, as pointed out by the Missionary Society, was, the acquisition of the Chinese language; even then a Dictionary, English and Chinese, was

contemplated in his instructions. On this account; before leaving America, the Honorable Mr. Maddison, then Secretary of State, gave him a letter of introduction to the American Consul, at Canton, Mr. Carrington; requesting him to do what lay in his power, to further what he conceived to be for the benefit of general literature.

Before leaving England, it had been suggested, that Mr. M. should go by way of Bengal; but, desirous to reach the scene of his labors as soon as possible, he preferred going directly to China, in an American vessel, sailing from Philadelphia.

On the 4th September, the same year, he arrived in China. Having never been in foreign parts before, and being a perfect stranger to every one in the place; knowing also the jealousy of the Chinese, and the bigotry of certain Europeans, he had not the most encouraging prospect before him. Confiding, however, in the mercy and gracious Providence of God, he was not depressed. He landed at Macao with the mate of the ship, who went on shore for a pilot; and returned next day. He was soon known to be an English Missionary; and for a time occupied the suspicions and tongues of the Romish Clergy. At Canton, during that season, he lived in what is called a go-down, a lower room, generally occupied as a cellar, where he studied, ate, and slept. Having very few and imperfect helps, he labored incessantly at the language and with very little success. In consequence of the letter from the Secretary of State in America, to Mr. Carrington, he and several other American Gentlemen, shewed him much civility, which proved a relief to his mind and spirits, after sagging hard all day with an ignorant person, from whom he endeavoured to acquire a little knowledge of the Canton dialect. Messrs. Milner and Bull, who acted

for Mr. Woolcomb, of New York, at the request of that Gentleman, received him into their own factory.

At first, he supposed, that it would greatly facilitate his object, to live in the manner of the natives; and under this idea, supplied himself with such articles as are commonly used by the Chinese in dress, and at meals: but he shortly perceived, that his idea was erroneous. To make himself remarkable in external appearance, would have been proclaiming to the Chinese, that he was not in circumstances similar to those of other foreigners at Canton; and that he had objects different from those of commerce, which is the only one sanctioned by the local and general authorities. Again, as religion does not consist in the form or colour of one's dress, he not only declined assuming a native dress, but also did not make a point of it to be always dressed in black: the white jacket and straw hat were worn as other Europeans do in warm climates.

Whatever may be becoming in other countries, in those places where Governments are averse to the diffusion of Christianity, all external distinctions of this kind, had much better be laid aside by Missionaries; let piety towards God and benevolence towards men, be the things which distinguish them.

At first, as above observed, he ate in the Chinese manner; and dined with the person who taught him the language. His mode of living was most rigidly economical. A lamp made of earthenware supplied him with light; and a folio volume of Matthew Henry's Commentary, set up on its edge, afforded a shade to prevent the wind from blowing out the lamp. He did not find, however, that dining with a native, increased his knowledge

of the language; in the time of taking a hasty meal, little advantage was gained. The same reason which led him to pare his nails, cut off his hair, and give away his Chinese dress, induced him to desist from being singular in his manner of eating also. His nails were at first suffered to grow, that they might be like those of the Chinese. He had a tail, (i. e. a tress of hair,) of some length and became an adept with the chop-sticks. He walked about the Hong with a Chinese frock on, and with thick Chinese shoes. In this he meant well, but as he has frequently remarked, was soon convinced that he had judged ill.

This part of the narrative affords an illustration of the spirit proper for every Missionary, viz. that of "not seeking great things for himself." A willingness to become all things, that are innocent and honorable, to all men; and to "endure all things for the elect's sake," is an indispensable requisite in those who devote themselves to this branch of the service of God. Some Ministers and Missionaries in different ages of the Church, have possessed this spirit in a high degree; and their external circumstances have rendered the most rigid self-denial absolutely necessary. To labour night and day; to sleep in barns, in the fields, and on the floor; to eat and live with poor country people; to suffer scorching heat, and freezing cold; to visit and converse with the poor of the heathen in filthy hovels, are things, some of which every Missionary may expect. If the scene of his labors should not render this kind of self-denial necessary, still it will be wise to commence and persevere with a readiness to endure it when duty calls. An apathetic indifference to personal convenience and comfort, is not in itself a virtue; but a rational self-denial, undertaken at

the call of duty, and for the benefit of others, is a virtue of high character, wherever it exists; and of prime importance in those who propagate the Gospel among the heathen. Yet, for a Missionary to court difficulties, or to reject personal comforts, when he may innocently enjoy them without hindering his object, is not wise; his great work will never prosper the better for such scrupulosity.

Economy in expense, is always inculcated by those who establish foreign Missions, and will ever be studied by conscientious men employed therein. Indeed, when it is considered, that Missionary Societies are generally supported by the voluntary contributions of Christians—often of poor Christians too, it becomes a sacred duty to husband such money in the best possible manner. Still it is a *well-judged economy* which alone can direct these contributions to their proper end. There may indeed be some Missionaries, who, forgetting their character and duty, spend extravagantly, and lay out on themselves what might support them decently, and also help to send the Gospel to some other place. This is highly culpable. On the other hand, it should be observed, that the sacrifice made by subscribers to Missions is a mere nothing, compared with the sacrifice of the Missionary himself.

There may also be some who, by an over rigid economy, injure their bodies, and abridge their usefulness. This is an *ill-judged economy*; and an error with which the person referred to, considers the first year of his labors, as chargeable. The most valuable of all things to a Missionary, is his *time*; therefore, to save a little money, by the loss of a little time, is not good economy. For example, it is often said in Europe, that a Missionary may clean his own shoes, brush his clothes, sweep his

chamber, mend his garments, cook his victuals, and be his own servant, &c. &c. and there are many grave and good persons who would express the highest surprise and dissatisfaction if they heard of a Missionary's employing two or three domestics. But the rules of common prudence generally apply to the situation of Missionaries abroad, as well as to that of Christians at home; and three Africans will hardly do the work of one European servant. If Ministers at home find, that attending to menial services impedes their work, how should it be supposed not to impede a Missionary's also, whose duties require far more time and strength than those of a Minister who preaches in his mother tongue? In some parts of the world, indeed, it is absolutely necessary for a Missionary to "be his own servant," but in the East, that necessity rarely exists; and if from an idea of economy or self-denial any one imposes the labor on himself, he will, at a future time, have to include this in the list of his other errors. Not that a Missionary should not engage in any lawful service, however mortifying, (and there is nothing really mortifying in menial labour) to further his work; but it is argued that under the circumstances here supposed, it would *impede*, and not further, his work. He cannot do many things at once; and if he spend any given portion of time, whether large or small, in doing that which might be quite as well, perhaps vastly better done by a common laborer, his more important objects, which others cannot assist him in, will lose that portion of time. If any person argue that he may nevertheless attend to these as a relaxation from his other labors; it is answered that several of the things above mentioned, afford a kind of relaxation that few men, after being fatigued with

their own proper duties, would be very fond of. The inference is easy;—a Missionary's great work should fill his heart, head, hands, and time—his strength and energies should be reserved for that—his other concerns of inferior moment, may be as well managed by some native domestic. It is always desirable, that he should be placed in circumstances, to afford one, or more if necessary, to admit of his enjoying entire leisure for his chief work. What is here said, proceeds on the supposition that he has abundance of Missionary labor, and that he considers his labor as "his meat and his drink."

With respect to a Missionary's *dress* and *mode of living*, difference of circumstances will justify a variety in these; and "a wise man's heart will discern both time and judgment."—Louis Le Compte, a Jesuit,* who labored for some years as a Missionary in China, has an observation worthy of notice on this subject.—"I am persuaded, says he, that, as to a Missionary, the garment, diet, manner of living, and exterior customs ought all to be referred, (i. e. subservient) to the great design he proposes to himself, to convert the whole earth."—Wherever it is found that any certain mode of dress, or living, exposes a Missionary to suspicion, persecution, contempt, or opposition, there it undoubtedly ought to be laid aside—and some other, less obnoxious, substituted. The same judicious principle which induced Mr. M. under the peculiarity of his circumstances, to lay aside the Chi-

* Le Compte's book was translated from the French, and published in London, in 1697---among many things which a Protestant Missionary cannot approve, he will also find many that well deserve his attention. The latter part of the book gives an account of the labors of the Catholics in China.

nese costume and diet, would have induced him to adopt them exclusively, under circumstances of a different character. Were China open to receive the Gospel, then it would be proper to live, in these respects, like the natives;—and if there is reason to believe, that the assumption of a Chinese dress and mode of life, would facilitate the object, then also it becomes a duty.—Whether Missionaries ought in foreign countries to assume a particular habit, as the distinguishing badge of their profession, it is not the object of these papers to discuss. We find neither command, nor example in the New Testament for such a practice—nor any express prohibition of it. After the days of the Apostles, in the 2d and 3d centuries, if not before, the Ministers of religion sometimes observed uniformity of dress. The *Toga* of the Romans, being often gay and splendid, was deemed unsuitable as the badge of those who acted as the standard bearers of a religion which taught mortification and deadness to the world; hence the *Palium*, a kind of cloak or upper garment, worn by the Greeks, especially by their philosophers, is said to have been most commonly adopted, as more grave and modest.*

In China, the first Jesuits, took the garb of the Ho-shang, i. e. Bonzes, or Pagan Priests; but though they themselves considered it grave enough, it exposed them to the contempt of the people; hence they adopted the student's habit, or the dress of the learned, which they thought procured them more respect. And the compiler is of opinion that, if any particular habit should ever be assumed by Chinese Missionaries, this is the most suitable one;—perhaps however to wear the garments of

* Vide King's Primitive Church, part 2d---page 23.

|| common men without distinction may be better. At all events, to introduce *foreign canonicals* into China, would be preposterous in the extreme. The Primate of England, in his full ecclesiastical dress, and the Pope of Rome, decorated with all his pontificals, would not, on account of their garments, appear more respectable in the eyes of a Chinese, than a Pagan Priest with his gaudy trappings on some of the high festivals of Baal! The novelty might indeed excite the gaze and laugh of the multitude; but, with all the sacred vestments of the west, they would still be considered as mere *Ho-shang*; perhaps even identified with them.

SECTION VII.

Mr. M. receives attentions from various persons—removes to Macao—carefully avoids undue notoriety—remarks: different talents suited to different situations—calculations of worldly prudence sometimes hinder the spread of the Gospel.

After a little time, Mr. M. understanding better the state of Society at Canton, hired a building there called a Factory, which, though small, furnished more room and convenience, was better adapted to his pursuits, and more conducive to health, than the go-down which he had hitherto occupied. In warm countries, roomy and well ventilated apartments are very necessary in order to health; and should be sought for by Missionaries. The rent in Canton is indeed very high; but that is an unavoidable evil.

Before leaving England, Sir Jos. Banks, at the request of the Rev. Geo. Burder, Secretary to the Missionary Society, kindly favored Mr. M. with a letter of introduction to Sir George Thomas Staunton, Bart. This letter proved of considerable service to him. In consequence of this, Sir George kindly introduced him to Mr. Roberts, then chief of the English Factory in China; and Mr. Roberts, as long as he lived, shewed every disposition to further the literary and benevolent views of the Society with which he was connected. When on his death-bed, he said—"I see not why your

translating the Sacred Scriptures into the Chinese language, might not be avowed, if occasion called for it. We, [i. e. the members of the Factory,] could with reason answer the Chinese thus—‘ This volume we deem the best of books. Mr. M. happens to be able and willing to render it into your language, in order that it may be legible to you—your approval or disapproval of it rests entirely with yourselves: we conceive he has done a good work.’—These were Mr. R.’s words. It was in a somewhat similar manner that the British Ambassador at the Court of Persia, introduced a copy of the New Testament, to the notice of the Sovereign of that country. The consequence was that the Persian Monarch, after carefully perusing the excellent Martin’s version, gave his most unqualified approbation, both of the book itself, and of the pious design of the B. and F. B. Society in circulating it through the world.

If the Sacred Scriptures were presented by some magnanimous official character, to the Emperor of China, or to his great officers, in a dignified manner, who can tell that they might not be well received and gradually lead to happy consequences? The Sacred Scriptures, in the form in which they now appear, (viz. that of a translation) have never been officially prohibited in China; and though there is some reason to fear, that they might be confounded and identified with other prohibited books, there is also a possibility that they might be accepted. Very much would depend on circumstances, and the manner in which they were offered. Cold-hearted suspicion, however, often paints to itself more difficulties than really exist.

Mr. Morrison continued in the apartments above mentioned till about July, 1808, at which time, he, received an invitation to Macao, from Mr. Roberts,

for the sake of his health. He went down thither and after remaining a month or two, returned to Canton, where he continued till the close of the year, when the arrival of some troops from Bengal to garrison Macao, caused a misunderstanding with the local Government. In consequence of this, he was obliged (as all English-men were) to leave Canton and return to Macao, to inhabit the house he formerly lived in. While formerly there part of the house fell in, which was the cause of his leaving it so early. But in consequence of the unpleasant turn of public affairs, he was under the necessity of occupying the fallen-in mansion once more.

During all this time, he was constantly employed in learning the language, both the Mandarin and Canton dialects. But his helps were exceedingly imperfect; and he did not make half the progress that so much labor ought to have ensured. He felt a zeal which bore up his mind, and enabled him, by the blessing of God, to persevere. He possessed rather fortitude than enterprise, and a severe judgment, rather than a vivid imagination or inventive fancy; hence to use his own words, "he plodded on." So delirious was he to acquire the language, that even his secret prayers to the Almighty, were offered in broken Chinese. The place of retirement is often fresh in his memory, and he always feels a sort of regard for it, as being the childhood of his Chinese existence. Bad that it was, he would not probably have left it, had not the landlord been displeased for "turning his house into a chapel." He accordingly raised the rent one third higher than it had been before, and Mr. M. was obliged to seek another habitation.

During this period of his stay in China, he was much indebted to A. P. Esq. surgeon to the Eng-

lish Factory; and also to S. B. Esq. in another department of the Honorable Company's establishment. It was about this time also that J. E. Esq. made him a present of a Latin Chinese Dictionary in MS. value about L. 50, which he sometimes uses to the present day.

It is but just to observe that he received innumerable civilities from those who did not enter fully into his views, nor indeed entirely approve of them. He was also aware that his character and objects sometimes afforded a topic rather of light remark than of serious conversation; but he was prepared to make allowances for youth, with whom too frequently not only Missionaries to the heathen, but any Minister of religion, whether he belong to the Established or to the Dissenting Churches, if indued with piety and virtue, is equally a subject of jocular remark.

At this time, he felt so unwilling to obtrude himself on the notice of the people at Macao, that he never walked out. He carried this precaution further than was necessary; but it seemed better to err on the safe side. His health began to suffer from it, so that latterly he could scarcely walk across the room with ease to himself. The first time he ventured out to the fields, adjoining the town of Macao, was in a moon-light night, under the escort of two Chinese.

The very delicate circumstances in which he was placed, at the time referred to, required the most rigorous caution. Indeed since the commencement of the Mission this has ever been requisite; to relax for a single day, or in a single instance, might be of fatal consequence to the cause. None, but those fully acquainted with all the circumstances, are able to form an adequate idea of the absolute necessity of unremitting watchfulness

and care. Providence has hitherto preserved in him the same disposition of mind, and we gladly indulge the hope that the continued exercise thereof, is the means appointed for the continuance of the Mission in China, till either some political change more favorable to the Gospel, take place, or till divine truth shall have secretly and and silently spread so far, and fixed its roots so deep, that no hostile effort of despotism, or persecution, shall be able to banish it from the country. Dr. M'Crie in his life of Knox, the Scottish Reformer, among many other excellent observations, has the following one.—“The talents which are suited to one age and station would be altogether unsuitable to another; and the wisdom displayed by Providence, in raising up persons with qualities singularly adapted to the work they have to perform for the benefit of mankind, demands our particular consideration.”*—This quotation is not I hope out of place here. Some of the servants of God are furnished by him with an active zeal which keeps them constantly on the move; their exertions have the appearance of *bustle*, and attract the attention of many eyes and ears, and, if well directed, this is a very valuable talent. But it is adapted only for certain places and seasons. Such a talent will be of the utmost value in China, when it shall please God to lay that country open to the labors of his servants; but it would have been very unsuitable at first; in the circumstances under which the Mission was commenced: it would in all probability have procured an early expulsion from the country.

The patience that refuses to be conquered—the diligence that never tires—the caution that always

* Vide *Life of John Knox*, vol. 2, page 257.

trembles—and the studious habit that spontaneously seeks retirement,—were best adapted for the situation of the first Missionary to China. The necessity of the particular kind of talents which have just been mentioned, will appear still more clearly, if it be considered, that, the difficulty did not arise from the Chinese alone, but also from various other quarters. The situation of all foreigners at Canton is certainly precarious. In their commercial intercourse with the Chinese, they have often to submit to treatment of a very unpleasant kind; and such as persons who have enjoyed civil liberty in their native country, feel extremely mortifying and degrading. They have to do with a people whose jealousy of strangers was never exceeded; and who possess to a high degree, the art of improving to their own advantage, every error, and every thing like an error, in the conduct of the foreign merchants. This state of things renders great circumspection doubtless necessary. But the ever tremulous calculations of worldly wisdom, often conjure up in the imagination of their possessors, the figures of thousands of ideal evils which will never exist; and it may be suggested to such persons that, while it is admitted that there is some risk of incurring disadvantages by appearing on the side of the Gospel in China, it deserves their consideration, whether, as christians, they ought to risk any thing for its sake, or not. It is easy to perceive how these things taken together, would operate against the Gospel in such a state of matters as we advert to; especially where there also exists, as is sometimes the case, a considerable degree of scepticism with regard to religion in general. There, mere literary or philosophical views would be sanctioned and supported; while the man, whose aim is to lead his

fellow-creatures to think rationally of the Deity and to act piously towards him; to venerate the Saviour, and to behave conscientiously in all the relations of life, would be looked upon with marked suspicion; all his proceedings narrowly watched; and the most dangerous consequences to commerce and government, dreaded as the result of his endeavours; hence double caution and prudence on his part are rendered necessary. If at the commencement of the Mission, a certain portion of this spirit existed in the commercial bodies connected with Canton, it is the less to be wondered at, when we reflect how general it then was throughout India, England, and other countries. Perhaps a want of full information on the subject of Missions, ought to be considered as the cause of this, rather than a determined hostility to the cause of christianity. A change in the public sentiment has however happily taken place, the beneficial effects of which begin already to be felt, by all engaged in the work in every part of India; and there is reason to hope, that the period may not be at a very great distance, when *commerce* which visits every clime, and "*which sucks up the abundance of the seas and of treasures hid in the sand,*" shall gladly afford facilities for the extensive diffusion of divine knowledge, and prove the means of "calling the various peoples of the earth to the mountain of the Lord, where they shall offer the sacrifices of righteousness;" yea, and consider herself highly honored thereby, and her interests most effectually secured.

If we may judge of the future by the past, certainly the expectation of such an event is not chimerical.

SECTION VIII.

Mr. M.'s settlement in life—appointment in the British Factory. Intercourse with a native Roman Catholic.—No attempts made by the members of the Chinese Mission to proselyte Christians.—Oral instruction commenced—remarks.

INTENT only on founding the Mission, Mr. Morrison voluntarily declined entering into a family relation before leaving England; judging very properly that, till a person has acquired some knowledge of the place at which, and people amongst whom he has to spend his life, it is imprudent to subject a family to the hardships of a sea voyage and a precarious residence.

In the close of 1808, he was married at Macao, in China, to Miss Morton, eldest daughter of John Morton, Esq.

On the same day of the marriage, a situation in the Company's Factory at Canton was offered to him which he accepted, and in which he has continued.

The duties of that situation were at first extremely oppressive, through his still imperfect knowledge of the language. He felt it his duty to be faithful to those who had employed him. He had not confidence in his own knowledge of the language, nor could he trust in the natives. The many perplexing hours which he spent in the duties of his new situation, will not soon be forgotten. He always however felt one satisfaction, viz. that all his du-

ties were of such a kind, as bore at least indirectly on his primary views: they were so many lessons in Chinese.

Being obliged to be at Canton for about one half of the year, attending to his department in the Factory, Mrs. M. was left in nearly absolute solitude, which it is to be feared, tended to induce a degree of indisposition which to the present time, is not entirely removed; and without health, of what value is any other temporal good? Health ranks next to the possession of true religion: even *competence*, that almost invaluable, blessing takes a lower place. Take away every thing, O God, would the christian say, but thy holy spirit—and of all temporal good, deny me any rather than health. Still, Mr. M. believing in a general and particular Providence, which controuls the greatest events, without overlooking the most minute circumstances, was consoled. Knowing that all things which occur, have a cause, either just, or gracious, or both, he felt satisfied with the arrangements of the great Governor of the Universe.—“God, does not afflict willingly, nor grieve the children of men.”—It is good for us in many cases to be afflicted: important ends for our own personal salvation, and for the work in which we are engaged, are often to be accomplished by personal and family afflictions.

On the news of Mr. M.'s having accepted an appointment in the British Factory, reaching England, it was rumoured that he had deferred the cause for which he had left his home and country. But, as this idea was founded in mistake, it did not gain general belief. He had taken up the cause on principles of an imperishable nature; and conceived that he saw a point in which his new situation would, in some degree contribute to his pri-

mary object, viz. the spread of the Gospel in China.

During this period, he had occasional intercourse with a native Roman Catholic. That person was sometimes dissuaded by the Romish Clergy from visiting the "Heretical Missionary." The man urged in his own defence, that he saw nothing bad about that Missionary; the only remarkable thing was a certain strictness in keeping the "*die dominica*." Poor man! he seemed to have little piety, and a few things were now and then said with a view to impress his mind more deeply with the necessity of the religion of the heart; and the practice of christian virtue; but he was certainly never assailed on any subject peculiar to the church of Rome. He was poor, had a family, and was not very prudent; hence some assistance was at times afforded him, for the sake of that Saviour in whom he professed to believe, to help him through his difficulties.

Those now engaged in the Chinese Mission do not consider it as any part of their object to make profelytes from one Christian Communion to another. If the native force of christian truth and christian virtue should bring over any individual from another Communion to join with them, they would value the acquisition, only in proportion to the degree in which that person's life displayed the efficacy of those grand principles about which there are no disputes in the Church of Christ. But they never have used, and resolve, that they never will use, means to draw other christians out of their respective societies. When an opportunity offers of turning the attention of professing christians to the love of God in Christ Jesus—to the importance of practical piety—and to the great realities of eternity, they wish to embrace it; but to instruct the heathen, not to profelyte christians, is the principle on which they ever wish to act.

The immediate view of the Mission to China, was not, as has already been stated, to preach; yet this was contemplated as a desirable, though apparently distant object; and there was nothing in the Society's Instructions implying that private oral instruction might not be entered on as soon as possible; it was rather what they earnestly desired. Hence, an early endeavour was made by Mr. M. to turn the minds of those who taught him the language, to the subject of religion. On the sabbath days, the Harmony of the Gospels which he brought out with him, was read with them. But having then a very imperfect knowledge of the language, no connected view of the christian religion could be exhibited to the heathen. To address the heathen in a suitable manner, requires considerable knowledge of their language, opinions, and manners. The difficulty is greater where one has had no predecessor: he has every thing to commence himself, and feels greatly the want of that aid which the labors of one who had gone before him would have afforded. Perhaps, sufficient allowance is not made for this, in the expectations of many persons who are warm friends to Missions. Full and explicit statements of the contents of the sacred writings, are the means to which under God, we look for the conversion of the nations; and till those statements can be made, we have no reason to expect great results. When a Mission has been established for some years, those who join it afterwards have not to contend with the same disadvantages: they enjoy the benefit of other men's labors.

These religious services on the sabbaths, and occasionally at other seasons, have, with various interruptions, been continued to the present time. One, two, three, five, ten, and twelve Chinese have

at times attended to instruction, and the worship of God; but large congregations cannot be expected in a country where to listen to instruction from a foreigner, is a crime against the state. The delightful scene which the young Missionary's vivid imagination paints to itself, before he leaves his native shores, of listening throngs crowding around him—thousands of admiring heathen hanging on his lips, and exulting at the sound of eternal life, cannot be realized in the present state of China. To address an individual or two with fear and trembling in an inner apartment, with the doors securely locked, is what Mr. M. has often been obliged to do, and his colleague also. St. Paul taught privately those whom he could not publicly. It is doubtless discouraging; but it is in the line of a Missionary's duty under such circumstances, and he will in general have more satisfaction in teaching a handful of heathen, than in addressing a large concourse of christians. For, though his work be more self-denying and difficult in the former case than in the latter; yet he is contributing more directly to his proper object. A very little done among the heathen, may finally lead to important results: one just sentiment imparted, concerning the Deity, the Saviour, or the ultimate destinies of man, may become the parent of a thousand. It is in the nature of divine truth to multiply itself. Though at first like a mere handful of corn, sown on the tops of the mountains, where the blasting wind often blows over a thin mould and barren soil; yet, by that celestial influence which God has promised to distil, as the dew, upon it, the fruit thereof shall shake like the stately forests of Lebanon. It shall spread through populous cities of the Gentiles, in which its converts shall spring up and flourish, like grass of the earth!

SECTION IX.

The Acts of the Apostles printed—Chinese Grammar finished—Family Affliction—Tract and Catechism composed—Human beings much influenced by circumstances—The Epistles translated and printed. Donation from the B. and F. Bible Society. Style proper for a version of the Scriptures into Chinese. The ancient classical books not fit to be imitated, and why.

IN 1810, Mr. Morrison, having acquired sufficient acquaintance with the Chinese language, to satisfy himself that the translation of the ACTS OF THE APOSTLES which he brought out with him, would, if amended and revised, be useful, he accordingly made such corrections as he deemed necessary, and tried (what yet remained doubtful,) the practicability of printing the Holy Scriptures. The attempt succeeded; and he felt not a little encouraged in ascertaining that such works could be accomplished with considerable facility: he thought an important point was now gained; and having proved that it was practicable for persons in the service of the Missionary Society, to print the sacred writings in China, he felt as if he could die more willingly than before. He had effected enough to encourage the Society to send a successor. The charge for printing the ACTS of the Apostles, was exorbitantly high. It amounted to more than half a dollar per copy;—the price at which the whole New Testament has since been

printed. But it was considered a prohibited book; and some risk was supposed to be run by those who undertook to execute the printing. The insatiable avarice of the Chinese, inclines them, on every occasion, to impose on foreigners; and the exclusive nature of their Government furnishes them with every facility for cozening. They seem to consider all foreigners as their enemies; and to a certain extent treat them as such. It was not therefore expected, under such a state of things, that any part of the Christian Scriptures could be printed at the usual price of other Chinese books, published by natives themselves. But as we shall have an opportunity in a following section, to say something more on the subject of Chinese printing, we shall leave it for the present.

From the first, Mr. M. had been collecting materials for a *Chinese Grammar*, with the view of facilitating the acquisition of the language to his country men. In 1811, the Grammar was completed; and afterwards sent to the Bengal Government, by the Select Committee, that it might be printed. Through some means unknown to the author, the MS. was kept nearly three years in Bengal before it made its appearance. At length, however, it was printed at Serampore, in 1815, at the expense of the H. E. I. Company, and is now before the public.

In the same year (1811,) the translation of the Gospel of Luke was finished and printed; and also a small tract called *Shin-raou*; i. e. *The Divine Doctrine concerning the Redemption of the World*. Mr. M. had to prosecute these several works in the midst of the most severe domestic afflictions. Mrs. M.'s complaint was given up as incurable, by the medical Gentleman, J. L. Esq. who during that affliction, and on every other occasion, shewed to

Mr. and Mrs. M. and those who afterwards joined them in the Mission, the utmost attention of a professional man, and the sympathy and kindness of a father. By the goodness of God, Mrs. M's life was preserved; but her first born son died on the same day, in which he breathed the breath of life. The infant was interred on the top of a little hill, at the northern extremity of the island of Macao, where several other Europeans have been buried. The Chinese, at first, opposed the interment of the child by force; and since, some Portuguese inhabitant of Macao, actuated by bigotry and ignorance, wrote ribaldry on the tomb-stone.

In communicating verbal instruction, Mr. M. felt greatly the need of a short systematic view of the Christian doctrine, and form of a Christian Church. This induced him, in 1812, to compose and print a Catechism, which is, in substance, the shorter Catechism, of the Church of Scotland. Several introductory questions, and a few others, here and there, were added, with the view of adapting it to the condition of a Pagan people. There were also two short forms of prayer, and a Psalm and Hymn, appended. This summary of divine truth, he found of great service in teaching christianity to the younger part of his Chinese domestics, some of whom committed it to memory. It has subsequently proved an assistance in the school at Malacca; and it is hoped, that thousands of the Chinese in different parts, into whose hands it has been put, have been able to understand, from reading it, the doctrine of eternal life, through Jesus Christ.

Mr. M. felt the universally acknowledged excellence of that "form of sound words," contained in the shorter Catechism; and, having from his earliest years, learnt it in the family and repeated

it in the Church, the influence of education also concurred in leading him to choose it rather than any other work of the kind. In fact, it contained what he conceived to be a judicious epitome of the christian doctrine. The national Churches of Britain both in England and in Scotland, notwithstanding the excellent systems of theoretical and practical divinity, which they inherit from the Reformers and other eminent divines, by whose labors they were compiled, have till of late, discovered but little zeal in their constituted capacity, to encourage the extensive spread of those principles in which they justly glory. They have themselves been slow in using efforts to communicate the Gospel to Pagan nations; and often not forward to countenance the efforts of good men, not to say of other societies, but even of their own communion, who have been concerned for the diffusion of divine truth. But the God of Zion is never at a loss for means; and it is pleasing to see these churches at length come forward to the work, with those powerful resources of talent and influence which they possess. It is very common for privileged bodies of men, whether in Church or State, to degenerate: it is the effect of fallen human nature, and arises in part from the influence which outward circumstances have over mankind; and it would most likely be the same if those religious bodies who now derive no emolument from the State, should become the dominant party. For there are but few individuals or societies who preserve their zeal for truth, and their devotedness to God, in the midst of ease and affluence. The Chinese have made similar observations. It is not less true than lamentable, that the character of man instead of being formed and habitually influenced, by the great principles of moral and religious truth, is

too often modelled by his circumstances, and derives its leading trait from particular offices, localities, times, and conditions. Ease, with a certain portion of security, very often begets an indifference, which always corrupts;—never improves, the mind.

On the 19th June, 1812, Mr. M.'s daughter Mary Rebecca was born; and baptized on the 29th of July the same year.

The translation of the Scriptures for several years, formed the chief part of his labors.—He went on gradually through the New Testament, and printed small editions of its parts, as they were finished and corrected; intending a general revision as soon as the whole should be completed. In the month of March, 1813, having finished and printed the epistles; a few copies of them were sent home to England. When a copy was presented to the BRITISH AND FOREIGN BIBLE SOCIETY, the Directors of that noble Institution were pleased to vote the sum of L. 500, towards the translating, printing, and circulating of the Sacred Scriptures in China. The zeal and liberal character of this celebrated society, are well known. It was very encouraging to the Chinese Mission, to be deemed worthy of its attention. The Society needs no praise;—its own works contain its eulogy. Its benevolence is experienced in the North, in the South, in the West, in the vast regions of the East, and in almost every country under heaven. All nations have reason to pronounce it blessed, and the dispenser of blessings! Several larger grants of money have since been received from that Society, for the same purposes; which will be noticed in their place.

The MISSIONARY Society had already gone to great expense in carrying on the translation of the

Scriptures into Chinese thus far; and would in all human probability have been obliged if not to desist, yet to have proceeded much more slowly, but for the seasonable aid afforded by the Bible Society. Pecuniary assistance though of great moment is not however, the only good that results from Institutions of this nature. Their attention is peculiarly calculated to produce salutary effects on the minds of those who are laboring in lonely situations abroad. Hence Mr. M. felt much gratified and encouraged, by the voice of the Bible Society, speaking through its Committee and Secretaries. The countenance of Christians, especially of constituted bodies, produces in general the same beneficial effects on Missionaries every where. For, there are perhaps few men on earth so entirely supported by faith in the divine promises respecting the Kingdom of Christ, as to feel no additional encouragement from the concurrence of other good men in the same work; and but few who are so habitually and entirely actuated by a regard to the Deity as to derive no increased stimulus to zeal and fidelity, from the interest which the religious public manifests in the furtherance and success of their labors of love. Considerations of a varied character are suited to the various powers of the human mind; and it will not be denied but that motives of an *inferior* (I do not say *unworthy*) nature, may have a beneficial influence on highly important pursuits. The operations of the Church of God, in general, or in any of its several branches, produce awe and delight in every pious mind; and the attention of any particular body of pious men, brings along with it, a powerful association of ideas, which seldom fails to produce happy effects on the mind of the Missionary abroad. He feels that he is not alone in the work. The prayers, talents, and in-

fluence of the churches at home, appear as powerful, though often indirect Auxiliaries; and he sees in their zeal for the heathen, almost the only thing next to God's promise, that can comfort him in the midst of bodily infirmities, viz. a pledge that they will not suffer the work to cease, when he shall be laid in the dust.

In rendering the Sacred Scriptures into Chinese, Mr. Morrison felt at a loss for some time, as to the *kind of style* most proper to be adopted. In Chinese books, as in those of most other nations, there are three kinds of style:—a high, a low, and a middle style. The style which prevails in the 五經 Woo-king and 四書 Sze-shoo, is remarkably concise, and considered highly *classical*. Most works of fiction of the lighter sort, are written in a style perfectly *colloquial*. The 三國 San-kwō, a work much admired in China, holds in point of style, a *middle place* between these two. He at first inclined to the middle style; but afterwards, on seeing an Imperial work, called 聖諭 Shing-yu, designed to be read twice a month, in the Public Halls of the different provinces, for the instruction of the people in relative, and political duties, and which is paraphrased in a perfectly colloquial style, he resolved to imitate this work.

1st. Because it is more easily understood by the bulk of the people.

2d. Because it is intelligible when read in an audience, which the high classical style is not at all. The middle style is also intelligible when read in public, but not so easily understood as the lower style.

3d. Because it can be quoted verbatim when

* The San-kwo fills twenty closely printed thin duodecimo volumes.

preaching, and understood by the people without any paraphrastic explanation. However, on reconsidering the subject, he decided on a middle style as in all respects best adapted for a book intended for general circulation. On the one hand, it possesses something of the gravity and dignity of the ancient classical books, without that extreme conciseness which renders them so hard to be understood. On the other hand, it is intelligible to all who can read to any tolerable extent, without sinking into colloquial coarseness. It is not above the illiterate, nor below the better educated. The Chinese whenever they speak seriously, affect to despise the colloquial works of fiction, while at the same time, they are obliged to acknowledge that the style of the ancient classical books is not adapted for general usefulness. Of the style of the 三國 San-kwō, they speak in raptures. It may indeed, in as far as style is concerned, be considered the Spectator of China. Dr. Johnson said, that "He who would make himself perfect in a good English style, should give his days and nights to Addison." The same may be said of the San-kwō. The student of Chinese, who would express himself with ease and general acceptance, either in conversation or in writing, ought carefully to read and imitate the San-kwō. A style formed from a union of the *commentaries* on the classical books, with the San-kwō, is well suited as a version of the Sacred Scriptures, and to theological writings in general. The subjects treated of in these commentaries are often of a grave cast; hence the style which a frequent and attentive perusal of them, would form, is likely to be much adapted to the dignity of divine things; while that formed on the model of the San-kwō, will produce a smooth and easy flow of expression.

It has been, and probably still is the opinion of some, that a version of the Holy Scriptures into Chinese, should be made in imitation of the style of the text of the classical books, e. g. of the 五經 Woo-king, the 四書 Sze-shoo; and particularly the writings of 孟子 Mäng-tsze, have been mentioned as holding a first place in those books which the translator should copy after. But, with all due deference to those who hold this opinion, the writer cannot help thinking differently. In a critique, or apology to the public, the names of Chinese philosophers, sound well, and may produce an effect on those who have not the means of looking more narrowly into the subject.

If we consider what is *probable* and what the *actual fact* is, with regard to these writings, it will not perhaps appear perfectly evident, that they ought to be imitated. For, the Chinese classical books, if they be, what no one doubts, a faithful collection of the maxims and productions of those eminent men to whom they are ascribed, then the style is more than *two thousand years old*. Taking into the account the frequent changes and fluctuations to which all languages are subject, is it *probable* that a style of language which prevailed twenty centuries ago, should be suited to modern times? Is there any such example on record? If any one object: "that though the language and style of other countries have changed, yet those of China have not;"—It is answered that the great difficulty which all learned Chinese find in understanding their ancient books, bears much against the objection; especially when we consider that the difficulty does not arise merely from the reference to customs, and usages long since obsolete, and the relations of things of which we, in the latter end of the world, know almost nothing;

but also from the *style* and *structure* of the language itself. Again, if we attend to the *actual fact*, we shall find that the Chinese classical books are not even supposed to be intelligible without a *commentary*. The naked text is never read, except by children for the sake of learning the *sound*, and under the explanation of a school-master; or by persons who have previously read it with the commentary; and it is not understood by one fifth of those who have spent several years in reading it, notwithstanding their having enjoyed the advantages of both a commentary and a teacher. If it be objected that the difficulty arises not from the *style*, but from the *subject*—it is answered that, with the exception of the 易經 *Yeb-king*, and the 中庸 *Cbung-yung*, which treat of abstruse astrological and metaphysical topics, the others have no great difficulties in their respective *subjects*, but what arises occasionally from allusions to ancient usages, the definitions of which have not been clearly handed down in history.

A very considerable part of the most esteemed classical books, namely the Sze-shoo, is filled with *maxims* and *aphorisms*, which require a style of a peculiar character, and which is but ill suited to historical narration, or to subjects where a certain train of thought is preserved throughout a paragraph of five, ten, or twenty sentences.

With respect to Mäng-tsze, his style is generally masculine and animated; but partakes of a certain levity to which his mind was sometimes subject; and the same difficulties attend his writings which attend the other classical books, though perhaps not always to the same extent.

China, it is true, has scarcely any *modern* writers of note; but Choo-tsze and his contemporaries who wrote in the 12th century, were eminent au-

thors; and is it not more reasonable to suppose that the style of language which prevailed six hundred years ago, is better adapted to modern use than that which prevailed two thousand years ago? Choo-tsze paraphrased most of the *King*, or classical books; and confesses himself often at a loss for the genuine sense of the text, from its extreme age and brevity. The writer has therefore no hesitation in giving it as his decided opinion, that the style of the books commonly called *King*, is by no means fit to be imitated in general, either in a version of the sacred volume, or in theological writings—or indeed, in any work intended for extensive perusal and usefulness among all classes. For, admitting that a version of the Scriptures formed on the style of the classical books, would be understood by the learned, and perhaps admired by them, yet the generality of the people would be able to understand, but very little of it. A deal of hard work would be left to the preacher and commentator, which the translator, by imitating models of more modern date, might prevent.

SECTION X.

Several orphans supported and taught. System of Chinese education very bad. Suggestion to opulent and benevolent persons—various laborers required in all Missions—division of labor useful—a colleague appointed to Mr. Morrison—his voyage out—arrival at Macao—ordered to leave it—removes to Canton.—Great need of the ordiuances of religion among foreigners there.

DURING the years 1813 and 1814, four orphan boys were kept at the expense of the Missionary Society, under Mr. M.'s instruction. They were taught the rudiments of their native language; and the principles of the *Christian* religion. They committed to memory passages of the Sacred Scriptures, and the catechism above noticed. These boys have since been dispersed, and their instructions perhaps lost sight of; yet who can tell but the seed sown may, unobserved by the sower, spring up and bring forth the fruits of righteousness to the praise and glory of God. There have generally been and now are, some poor boys attached to the Mission in China, the expense of whose support and education has sometimes been borne by Mr. M. himself, and sometimes by the society. At the time alluded to 1813-14,) there was less difficulty in keeping them and more time to pay attention to them than has subsequently been the case.

Education, to a certain extent, is more general

in China, than perhaps in any other modern pagan country. The general sense of the nation is greatly in its favor. Still, there is a large proportion of the lower classes left entirely uninstructed. Tang-peaou, a Gentleman who wrote on the subject of education in the forty-seventh year of Kang-he, (A. D. 1708,) says of people in country places: "of ten persons, perhaps there is not one capable of reading; and in several tens, not one capable of writing." It is true, that it is now upwards of a hundred years since this testimony was delivered; but it is to be feared, that it is no less true, that education has made but slow advances under the Tartar Dynasty: and during the late English Embassy, instances occurred in course of the journey, of persons holding official situations, who could neither read nor write. Tang-peaou, however, does not state the aggregate proportion of those who can read, to that of the whole population. There is in China abundant room, and great necessity, for the beneficence of opulent and well disposed individuals, to contribute to the removal of ignorance and vice, by encouraging and supporting schools of instruction for poor children; and, were it not for the persecuting and despotic spirit of the Government, there is probably no country in the world where the aid of such an Institution as the BRITISH AND FOREIGN SCHOOL SOCIETY, would be more heartily welcomed, or more really useful. For although the nature of the Chinese language may not admit of adopting the whole of the *new plan of education*; (which however, is still in a great measure problematical) yet such parts could be introduced as would greatly tend to improve the *wretchedly bad* system of education which prevails in China.

In the various commercial bodies of foreigners

now residing in Canton, there are many liberal and benevolent individuals, who could easily afford to support and educate, (we shall say) *six* poor boys each: one hundred pounds (L. 100) per annum, would be amply sufficient both for their support and instruction, even on the present wretched system of education in China. Each Gentleman might hire a native, capable of teaching the language,* and have the boys taught perhaps in some of the apartments of his own house, or he could send them out to some school. He might confine them entirely to Chinese elementary books, if he were afraid of introducing those which treat of christianity. Even in this way, he would contribute to the furtherance of knowledge, and to the increase of social order and virtue; and his benevolent efforts, by imparting the ability of reading books generally, would furnish a collateral facility to the spread of the Gospel. The skill which the boys acquire in writing and casting accounts, also would very materially aid their own future comfort in the present world. It is respectfully suggested to the consideration of the Gentlemen in question, whether something of this nature *may not be tried*. If well explained, and conducted in the Chinese manner, the writer believes that the difficulties attending the measure, are by no means insuperable, even in the present state of China. Whatever objections the Chinese may have to *christianity*, they would perhaps have none to *the education common among themselves*, except their being indebted to *foreigners* for it; and they are too much alive to their own interest to continue long very scrupulous on that head. The

* A person of the description referred to, would be got for 8 or 10 dollars per month. A first rate teacher would be much more expensive.

thing should be attempted in a gradual and judicious manner; and there is reason to think that after some time, it would gain the approbation of no small number of the natives. The individuals who bear the expense would rise in their estimation; the Chinese would see that that benevolence which they themselves approve, but rarely display, eminently exists in those nations which they have been taught to despise. If the measure now suggested, should after fifty, sixty, or an hundred years, be the means of producing general good effects on the system of Chinese education and morals, the beneficence of those who employ it will be amply rewarded. As the object of these papers is not merely to give a narration of facts, but also to make such remarks and offer such suggestions, as may seem to have either a direct or indirect influence on the spread of knowledge and christianity in these countries, it is hoped this digression is not altogether out of place.

For about six years, Mr. M. labored entirely alone in the Mission; and often under very great disadvantages. The Mission, as all Missions do where there is but *one* laborer, was of consequence retarded in its progress. He was also engaged, with the approbation of the Missionary Society, in a secular employment, which left less time for the more immediate concerns of the Mission. For, in very embarrassing and anxious times he had to fulfil the duties of commercial and political Translator and Interpreter, as well as those of private tutor to some Chinese students; all of which duties had no direct concern with the Mission; yet as he had undertaken them, he could not slightly pass them over: some persons thought that his was a mere sine-cure situation, the duties of which

could be performed in any manner and in almost no time; but he could never think so meanly of the relations which subsist in civil society, or so irreverently of the arrangements of Divine Providence, as to let such a dishonorable idea have the least place in his mind.

With these and his other literary labors, very little time was left for communicating oral instruction to the heathen: or indeed to pay that attention to his own family, which is becoming in every situation; but tenfold more requisite in foreign countries, where people are far removed from relatives and christian society.

In every Mission it is desirable that there be a variety of persons for the several departments of the work; and in Missions conducted on a large scale, they become absolutely necessary. The principle of the "*division of labor*," which contributes so much to the perfection of the practical arts, and to "the wealth of nations," is capable of being adopted (at least to a certain extent,) with great success in Missions where various talents and laborers are required. The most successful Missions have adopted this principle; and put it in practice as far as possible; and the results prove its utility.

There should be catechists, preachers, and translators, or writers of books; although there is no necessity that these should be so exclusively fixed to one thing, as that the catechist should never translate, or the translator never instruct children. What is here said, refers to the *general* management of a Mission; and those who at first, from their little knowledge of the language, cannot engage in what may improperly be called the higher departments of the work; will yet gradually rise to them, in proportion to their success in the

language, and, other things being equal, be able to take part therein. In course of one, two, or three years, the turn of a Missionary's mind, and his talents, will in ordinary cases, point to the particular department in which his life will be most usefully spent. A due sense of propriety will lead him to value the judgment of his senior brethren; and due regard to the cause of the Gospel, will prevent them from pointing him to a situation where growing talents would be cramped, or to which his strength and constitution are unequal. In addition to a printer, who, in an extensive Mission, is one of its most useful members, and who may or may not be a Missionary, it would probably be an improvement to have a secular person, a pious man, to act in the capacity of steward for the Mission—to keep accounts—transcribe papers, &c. He would save much time to those engaged in teaching, preaching, and writing; and the saving of expense by his good economy, would be quite equal to the amount of his support. It is inconsistent with eastern manners for females, who often form part of a Mission family, to go to the public market, to buy in what is necessary; nor indeed are the constitutions of European females generally fit to endure the heat of the sun, in going out. What is *in* the house, they can direct and manage; but they cannot go out to bring it from the market. The consequence is that great impositions are practised on foreigners by native domestics; and their expenses rendered often more than double. A person of the description now mentioned, would be able to prevent many of these impositions; and thus to lessen the expense very considerably. He should be well acquainted with the colloquial language of the place; with the weights, measures, coins, and customs; and should be a man

who will take the trouble personally to examine things and act for the good of the Mission. Such a person might also be very useful as a Sunday-school teacher; but these things by the bye.

Mr. M. had often written to England, for a colleague to come out to his assistance; and the writer of this, originally from the North of Scotland, was at length appointed.

The difficulty of writing with impartiality any narrative in which the author himself has acted a part, and where he in a manner becomes his own historian, is universally confessed: I now begin to feel this difficulty.

Few men like to interweave their own errors, weaknesses, and foibles, into their narrative; and, whatever a false modesty may have taught them to say or to write, there are perhaps in reality, but very few who would cheerfully hold up their partners in any work, to the view and respect of the public, where they evidently see that such an exhibition will throw themselves into the shade. All men who act from principle (and who is there that does not at least wish it to be supposed that *he* acts thus?) conceive that their views, plans, and line of conduct are upon the whole right, and, in as far as they can see for the time, better than any other they could adopt; hence, it is hardly to be wondered at, if they sometimes speak and write of them in terms which strongly imply *self-approbation*. When a man writes a narrative in which his own opinions and actions form part of his materials, it may be a question whether, in referring to himself, he should speak in the *first* person or in the *third*, whether he should say, "*I did*," or "*he did*," To condemn the former, as displaying vain egotism, would be no less improper than to commend the

latter as a proof of retiring modesty. In writing in the third person, a man perhaps stands a better chance of escaping severe criticism; while he who writes in the first person, enjoys some advantage of going on with more facility in his subject. Believing both methods to be equally good and equally fit as a medium to display either vanity or modesty, according to the state of the writer's mind, I have therefore, in what follows, not been at all scrupulous about the matter, but have written in the first or third person, as they chanced to occur to my thoughts at the time. If the reader think, that in any instance I have overstepped the bounds of modesty, and done more than justice to myself, I request he will ascribe it to a principle which is very common to man, perhaps inseparable from his nature;—viz. *a desire to be thought favorably of by mankind.*

To return from this digression. Having been introduced by the Rev. D. Morrison, and the Rev. John Philip, to the Aberdeen Missionary Society, I was examined by the Rev. Messrs. Doeg, Philip, Dr. Ross, Professor Kidd, and Professor Bently, then Directors of that Institution; and sent by them to the Committee of the Missionary Society in London, who placed me under the tuition of Rev. David Bogue, in the Theological Seminary at Gosport, where the Society's students are generally educated. The expense of my journey to London, as well as a considerable part of the preparations for it, was borne by the Aberdeen Missionary Society. I ever felt my obligations to the Directors of that Society, for their great kindness, both in their official and individual capacity. The correspondence of several of these worthy men, often proves refreshing and instructive to me in these heathen lands. While at Gosport, I pursued

my studies with as much assiduity as my bodily strength would admit. I began with scarce any hope of success; but resolved that if I should not be successful, it should not be for want of application. The first intimations of the Society's wish to appoint me to the Chinese Mission, were received with surprise and fear; but having no predilection for any particular place, I referred the decision to the Directors; hoping that divine providence would over rule their determination, for my own good and that of the cause which I wished to serve. It has since often proved a source of satisfaction that, by a voluntary act, I put the decision out of my own power. Having gone through the usual course of studies, and being fortunate enough to obtained the approbation of my Tutor, to whose paternal kindness I ever feel deeply indebted, I was ordained to the Gospel Ministry on the 12th July, 1812. On the 4th of following September, I went with Mrs. Milne, who was also from the North of Scotland, on board of ship at Portsmouth, to sail for the Cape of Good Hope. At the Cape we met with some of our old friends and experienced much kindness from the christians there. We were introduced to John Herbert Harrington, Esq. who together with Mrs. Harrington were on a visit from Bengal; these worthy persons showed us great kindness; and have ever since continued their benevolent attentions both to our family and work. We next sailed by way of the Isle of France, where, at the request of one of the Directors of the Missionary Society, I employed myself in collecting information relative to the Island of Madagascar, to which the Society was about to send a Mission. A small pamphlet, was compiled partly from French books, met with there, and partly from the verbal communications of those who had resided on

Madagascar. These imperfect hints were afterwards published at the end of the Rev. John Campbell's book of Travels in South Africa. It was intended that I should visit that island, if a convenient opportunity offered, which was not the case during our stay at the Isle of France. On the 4th July, 1813, we arrived safely at Macao, and were most cordially welcomed by Mr. and Mrs. Morrison. I commenced the study of the Chinese language, under the same impressions as those with which I had begun my studies at Gosport. I had an idea that the language was extremely difficult (an idea which I have never yet seen any reason to change,) and felt convinced that, for a person of very humble talents, great diligence, undivided attention, and continued perseverance were requisite, in order to his attaining after long application, as much knowledge of it as would enable him to be of any service in the cause of christianity.

I therefore resolved that, in as far as it should please God to give bodily health, I would labor to the utmost of my strength, and not be discouraged if my progress should be very slow. I began under more favorable circumstances than my fellow-laborer had done. I had the aid of Mr. Morrison's writings on the Chinese language, of his experience acquired through a period of six years, and hoped to enjoy his personal instructions for a considerable time. But, on the 2d or 3d day after I began, a verbal order was sent from the (then) Portuguese Governor of Macao, commanding me to leave the settlement in eight days; which was shortly after followed by another message, ordering me to go on board a vessel that was then going out of Port. It was in vain stated to the Governor, that I would pledge myself to leave the place in course of one or two years, after acquiring some

knowledge of the Chinese language—No—the order to depart must be obeyed. This measure was considered by some disinterested persons, both of the English and other Factories, as very inhospitable and ungrateful. They reasoned thus: “Mr. Milne is a subject of Great Britain—a country that is spilling its blood, and wasting its treasures, to preserve the integrity of the kingdom of Portugal; moreover, he has infringed none of the local regulations of the Portuguese in this place. Hence, it can hardly be considered honorable to refuse the ordinary rights of hospitality to any subject of an allied country. But Mr. Milne, it is supposed, has some religious object in view, which it is feared, may prove detrimental to the interests of the Church of Rome; therefore the zeal of the Catholic clergy is awakened against him. Still, whatever his ultimate views may be, he has not yet appeared in any other capacity in Macao, than that of a British subject; and when it is considered how ample a toleration, and how many privileges, the Catholic clergy enjoy in England, and in the British possessions in India, it cannot be viewed as an equitable proceeding, to deny a temporary residence to an individual who has perhaps not the wish, and certainly not the power of doing any thing against the Romish religion on its present footing in Macao.” Such were the views which some Gentlemen who acted a friendly part on this occasion, had of the subject. Whatever their own particular sentiments of religion, or of Missionary efforts, were, is another matter. They viewed this measure rather politically than religiously; and some of them were not backward to use their influence to obtain a revocation of the order. The kind attention of the Chiefs of the Dutch and Swedish

Factories, and of several Gentlemen in the English Factory, on the occasion, laid me under many obligations. It was necessary however for the time to remove; I accordingly left Macao on the 20th July, (Mrs. Milne being allowed to remain with our friends) and went in a small boat to Canton, where I remained the ensuing season; enjoying that hospitality among the heathen, which had been denied in a christian colony. Not having been long from my native country, and having generally met with kindness in the colonies which we passed on our way out, I no doubt felt more at being driven from Macao, than a person who had seen more of strange countries, and passed through more of the varieties of life, would have done. Afterwards, when reflecting more maturely on the subject, I saw that there was reason to make every possible allowance for the conduct of the Government of Macao, and to put as favorable a construction upon it as it would bear. I was aware that the Governor did it not from personal ill-will: his official situation probably rendered it prudent to listen to the voice of the Church. Here, it is but just to acknowledge that, subsequently I was permitted to return to Macao, when my affairs required it; and that I never after met with any farther impediment from the Government, or from the people; on the contrary, the kindness of several respectable Portuguese families, deserves my hearty acknowledgments. For some time, I continued laboring at the language in Canton, with but little assistance, till Mr. Morrison came up with the Factory, when I enjoyed the benefit of his tuition for about three months.

Not considering myself a competent judge of the methods proper for acquiring the singular and difficult language of China, I resigned myself entirely

to his direction; a measure which I have ever had the highest cause to be satisfied with. He suggested the importance of laying aside for a time, almost every other study, and spending the whole strength of body and mind in one pursuit, viz. that of the language. The whole day from morning till late at night, was accordingly, employed in Chinese studies. My other pursuits were laid aside for the time; even theology and the critical study of the sacred Scriptures for which a peculiar partiality had always been felt, were scarcely attended to above an hour in a whole week. This sacrifice appeared at first exceedingly hard to make, but the advantage was afterwards experienced. Three other suggestions of the same gentleman, respecting the study of the Chinese language, I shall here mention, partly to testify my obligation for them, and partly for the consideration of those who may in future study Chinese. He remarked that, in learning a foreign language, he thought a person should at first attend much to the colloquial dialect, because when he can once ask a few questions, and is master of a few constantly recurring phrases, he will then be able to derive benefit from the instructions of a native teacher, and also be daily gathering something from what he hears in conversation.

Again, it was observed that, from the nature of the Chinese language, it seemed to be of importance for the learner to commit much to memory. The practice of the Chinese themselves, strongly confirms this remark.

Finally, he advised that, in reading, particular attention should be paid to the character. A few characters should every day be written and carefully analyzed. These suggestions I found of great service; and, when the urgent necessity there is for commencing the work of instruction among the

heathen as early as possible, is considered, I think an attention to the three first of these remarks will early and amply repay their labor, while a rigorous adherence to the last remark, viz. a careful attention to the character, will in course of time secure a degree of correctness which is very essential in writing on sacred subjects.

On the 14th October, 1813, our daughter Rachel Amelia was born; she was baptized on the 23d January, 1814.

While in Canton, it was necessary for me to hire apartments, generally called a Factory here, which though small, cost 500 Spanish dollars for the season. To a person without the ordinary commercial prospects which bring most foreigners to Canton, and who was supported by a benevolent society, this sum was large; but there was no means of avoiding it.

Being then incapable of doing any thing in the Chinese language, and as there was no public religious instruction in the English language in Canton, I preached in this "hired house" on the Sabbath, during that and the following winter, to those from the different foreign factories and ships who chose to attend. Mr. Morrison has for some time back had a Sunday Lecture in Macao, for the benefit of those who wish to avail themselves thereof.

Here I would again detain the reader, while I remark that the Chinese, however, opposed to the Gospel themselves, yet never object to foreigners using the religions of their respective nations whatever these may be. On the contrary, men who seem to regard no God, and treat with contempt every kind of religion, sink greatly in the estimation of the sober minded. The foreign commercial establishments in China, are considered

the representatives of their several countries; and to leave them totally destitute of religious ordinances, and of public teachers, tends to diminish their national consequence in the eyes of the Chinese; and not, as some have foolishly thought, to lessen the suspicions of that people. Independent however, of any political consideration, the fact that the several factories are without christian ordinances, and that there are several thousands of foreigners, English, Americans, &c. professing the Gospel, for three or four months annually, during the time the ships are in China, entirely destitute of christian instruction, will not be viewed as a light matter by the friends of truth, morality, and religion. The effect of those instructions which our countrymen receive from their respective clergymen and pastors at home, is often lost in the contaminations, which reign around them while abroad; and many of them die in China without any one to administer salutary instruction and consolation in their last moments! It is earnestly to be wished that the different christian nations which trade at Canton, particularly England and America, from which the greatest number of persons annually come, would seriously consider this, and speedily adopt suitable means for the removal of so great an evil. One or two christian Ministers of exemplary and consistent character, who would value a situation more for the opportunities it affords of doing good, than for the prospect it holds forth of raising them speedily to wealth and independence, would be exceedingly useful among the Protestant foreigners in China. Christians are not the proper objects of a Missionary's labor, neither has he time to spend in their instruction: that belongs more properly to Ministers who have a fixed charge. I would gladly

provoke the Churches in England and America to this "work of faith and labor of love;" and hope their choice of agents for this important service, will fall upon men of piety, learning, and dignity of conduct—men who, while they are free from those useless peculiarities which would disgust persons of rank and education, will consider it as a duty cheerfully to attend the *bummocks* and sick beds of poor illiterate sailors.—Men whose conduct will command respect, reverence, and affection—do honor to their character as Ministers of Christ—reflect credit on the Protestant faith in the presence of its enemies—and tend to draw forth the esteem of the heathen around them.

Mr. Morrison some time since, suggested the importance of this idea to some clerical persons in America.

SECTION XI.

Translation of the New Testament completed—Mr. Milne's Tour to Java resolved upon—the objects in view—Printing of the Scriptures and Tracts. Mr. M.'s voyage—touches at Banca—arrives at Java—proceedings there—labors of former Dutch Ministers noticed—Mr. M. returns to China, via Malacca.

MR. MORRISON had now by his own individual labor, brought the translation of the New Testament near to a close;—it was finished and revised in the end of 1813. Though he did not consider the work as laying claims to perfection, yet the completion of it was viewed as constituting an era in the Chinese Mission. It was an event which every good christian ardently wished for; and, as a commencement to the work of evangelizing China, it was a most important attainment. The news gladdened the hearts of many thousands of christians at home, who offered up their most cordial thanks to God, for his goodness in preserving the translator's life to finish the work; and their most fervent prayers for its success. The translator was never elated with his work; yet he felt grateful to the author of his being for making him thus far instrumental in serving the cause for which he left his native shores; and his colleague deemed himself happy in reaching China, just when the second volume of the sacred oracles, was ready to be put into the hands of the heathen. Mr. M.

had, as already noticed, brought out with him from England, a manuscript containing the Acts and some of Paul's Epistles, which had been at a former period, rendered into Chinese by some Catholic Missionary. These he found of much assistance in his first efforts to communicate christian knowledge to the heathen; and he frequently derived assistance from them in course of the translation. He deemed it right publicly to acknowledge his obligations to his unknown predecessor, the author of the MS, which was done in a letter addressed to the Committee of the British and Foreign Bible Society, (vide appendix to 11th Report of B. and F. B. S. page 26.) Mr. M. was not ignorant of the efforts that were making in Bengal by the members of the Baptist Mission, in the same cause; nor is any thing here said with a view to disparage, or throw a veil over, the highly useful labors of so meritorious a body of men. On the contrary, Mr. M. from the beginning, thought that the labors of several individuals, instructed by different native teachers, would ultimately contribute to the progressive perfection of a translation of the divine oracles into Chinese. He hoped that the harmony of the Gospels (by the Catholic Missionaries,) and several of the epistles, as well as a Chinese teacher, all of which he had before procured for and sent to them, would contribute in some degree to the progress and perfection of their version.

About this time, Mr. Morrison heard of the good effects of his tract, on "*The Redemption of the World*," in reforming a native Chinese of vicious manners, who had, in early life, been educated as a Roman Catholic. This encouraged him to hope that his labor, though carried on under very unpromising circumstances, would not "be in vain

in the Lord."—Many thousand copies of that small publication, have since been widely circulated among the Chinese. The fruits do not immediately appear; but "the word of Jehovah shall not return to him void; it shall prosper in the thing whereunto he sent it."

As Mr Milne was not permitted to remain in Macao, and could not without some danger of attracting the attention of Government, continue in Canton all the year round, it became a question, what was the most proper course to take. After due deliberation, it was resolved, (in November,) that, as the New Testament and several tracts were finished, an edition of them should be printed; and that he should go through the chief Chinese settlements in the Malay Archipelago, and circulate them as widely as possible. The object of this tour were:

1. To circulate the New Testament and tracts.
2. To seek a quiet and peaceful retreat, where the chief seat of the Chinese Mission should be fixed; and where those important labors, which could not be carried on to great extent under a persecuting government, might be pursued without interruption.
3. To make such memoranda of the Chinese population, circumstances, &c. as might in future assist to direct the operations of the Mission with regard to the means proper for spreading the Gospel among them.
4. To inquire what facilities existed in Java and Penang for printing a volume of *Dialogues, Chinese and English*, compiled by Mr. Morrison, with the view of assisting his junior brethren in the acquisition of the Chinese language.—These were the principal ends of the proposed tour. The books resolved to be printed and circulated, were,

New Testament,	-	-	-	2,000
Tract,	-	-	-	10,000
Catechisin,	-	-	-	5,000

17,000

To carry these through the press, at a time when the jealousy of the Chinese Government was feelingly alive to every movement of foreigners, was a work attended with no ordinary anxiety. Happy Britons and Americans!—ye know not the anxieties which despotism occasions. Though the servants of God have no reason to be appalled by the fury of the oppressor, because there is an arm that can restrain the wrath of man; yet it is in human nature to feel solicitude. However, it pleased God, under whose controul are all the movements of human society, so to order it that the whole impression was carried through, and suitably disposed of, without exciting the public attention.

When the printing was finished, the greater part of the edition was placed under Mr. Milne's care, for distribution among the Chinese emigrants in the places already named. He had then scarcely learnt the rudiments of the Chinese language, as he had not attended to it above six months, more than a third of which time he had labored under great disadvantages, being obliged to sag alone without the assistance of his senior brother. He of course, felt his extreme inadequacy for a work in which a much greater acquaintance with the colloquial Chinese was necessary. To be so early deprived of the tuition of Mr. Morrison, to whose personal kindness and pious counsels, he was no less indebted, than to his attainments in Chinese Literature, was very painful to him. It was however, a great ease to his mind to leave his family

under the kind care of Mr. and Mrs. M. and in the midst of some benevolent persons, whose attentions were ever ready and abundant. At Mr. M's suggestion he had committed to memory the volume of Dialogues, formerly mentioned, and copied over both it and the Grammar, which labor he found of exceeding great service afterwards—he had begun to read in the more easy colloquial books; and could write the character imperfectly. With these very inadequate qualifications, and with a teacher who knew not a single word of any language but his own, he set out on his tour; resolving to do the best he could; and hoping that, by the divine blessing, the service which he was going upon, would contribute its quota to the establishment of truth and righteousness in the earth. The advices and judicious counsels of his faithful friend, proved exceedingly useful; they were often adverted to during his absence in the islands.

After having, with two gentlemen who were in the same boat, narrowly escaped seizure by a Chinese war-boat, he went on board the ship *James Drummond*, bound to Java, by way of Banca. She was carrying 450 Chinese emigrants, who were landed at the latter place. While on board, 25 copies of the New Testament (perhaps the first complete copies of the Chinese Testament ever disposed of;) and many tracts were distributed among these poor men who were going abroad in search of their daily bread. In this service he had the assistance of a fellow passenger, W. S. D. Esq. son of the Reverend Dr. D. of Rayne, North of Scotland;—whose obliging manners and intelligent conversation rendered the passage very agreeable. This gentleman introduced Mr. Milne to the kindness of several official persons on their

arrival in Java; and' has ever since continued to manifest to him and his family, a degree of benevolent and friendly attention, which deserves their warmest acknowledgements.

At Banca, where there is a considerable number of Chinese employed chiefly in the tin mines, some New Testaments and tracts were distributed, and others left under the charge of Captain, (now Major) Court, the Resident, who afterwards caused them to be circulated at the different mines. This gentleman manifested much politeness towards Mr. Milne for which he ever felt grateful.

On the 10th of March, the vessel arrived at Batavia. Mr. Milne being an entire stranger, lodged in one of the taverns of that unhealthy city for sixteen days; after which, by the kindness of the Government, he obtained lodgings at a little distance from town in a more pleasant and healthy situation; and near to two gentlemen whose kindness, together with that of their families, he can never be sufficiently thankful for, viz. the Revd. Professor Ross, of the Dutch Reformed Church, and the Revd. W. Robinson, a member of the Baptist Mission in India. Many agreeable hours were spent in their company; after the fatigues of the day, in going from house to house among the Chinese, were over. Before leaving China, he received a letter of introduction from J. T. E. Esq. chief of the H. E. I. Company's Factory, to the Honorable (now Sir) Thomas Stamford Raffles, Lieut. Governor of Java, who in the most handsome manner afforded every facility to his objects. Governor Raffles viewed every judicious attempt to spread the knowledge of christianity, as tending to improve the state of civil society, and to render Governments prosperous and stable. Hence he furnished Mr. M. with

the means of travelling at the expense of Government, through the interior and eastern parts of the island; and proposed to afford him facilities for visiting Pontiano, Sambas, and Banjarmasin, on the island of Borneo, where many thousands of Chinese are settled. The war with Billi and at Macassar, and other circumstances, prevented any attempt being made to carry this last proposal into execution. Arrangements, however, were made before Mr. M.'s departure from Java, for sending Testaments and tracts to those Chinese colonies.

When Mr. Milne began his journey to the interior and eastern parts of Java, the Governor gave him letters of introduction to the Residents, and principal British Officers and Native Princes in the settlements through which he had to pass;—who all uniformly treated him with kindness, and rendered him every needful assistance. Before leaving Batavia, he sent round by sea, several boxes of books to the chief eastern ports; and took some large packages in the carriage in which he travelled, for circulation in the small Chinese settlements in the hills, and along the road. He visited all the chief towns, (except Djac-jacarto,) and villages on Java, where the greatest number of Chinese reside; and circulated among them the New Testament and tracts. From Java he passed over to the adjoining island of Madura, on which there are also several Chinese settlements; and where the word of God was also circulated. On his return from the eastward to Batavia, he narrowly escaped ship-wreck. Had the vessel been detained at sea sixteen hours longer, all that were in her must according to human probability have perished, as she sunk in the roads, the morning after they left her. The good hand of God saved

him from this, and several other eminent dangers to which he was exposed in the interior. While at Batavia, he had occasional slight attacks of fever and ague; but was mercifully preserved from that devouring disease, the Batavia fever, which has swept off its tens of thousands; and which proved fatal to W. Robertson, Esq a medical gentleman who had travelled in company with him, a considerable part of the journey to and from the eastern settlements.

While on Java, and the other islands, he used his best endeavors to put the books committed to his care into the most proper channels. Though they were generally well received by the Chinese; yet immediate good fruits could not be looked for.

The tracts and books must be followed by the preaching of the Gospel, before their full effect be known. It is also a very possible case that some of them may have been destroyed—some of them neglected—some of them never read—some of them sold for gain—and some parts of them but very imperfectly understood; yet he was not discouraged by any, or all of these considerations. For he thought that if *on - zemb, yea, one hundredth part*, should in course of a century to come, answer the great end proposed, the heavy expense which the christian public had been at in preparing, printing, and circulating them, would be more than amply repaid. He hoped that some of his three brethren who had just come to Java,* would study the Chinese language, and follow up the distribution of the written word, by oral instruction; and that the Missionary Society would soon appoint others to labor in that important island, for

* The Rev. Messrs. Kam, Bruckner, and Supper---the last of whom fell a sacrifice to the Batavia fever in the close of 1816.

the conversion of the Chinese. As Java has now reverted to the King of the Netherlands, it is sincerely wished that the *Dutch Missionary Society*, may also adopt some measures for the same purpose. The first establishment of Christianity in the Molucca Islands, the translation of the whole Scriptures into the Malay, and the composition of several excellent theological pieces, in the same language, will continue, as long as history can preserve records, as imperishable monuments of the pious industry and extensive erudition of Dutch divines; and of the liberality of that Government which bore the whole expense. The faithful men who did the work, have long since gone to their reward—but their labors remain—"Divine Providence has commanded devouring time to respect and spare them," for the instruction of future generations, and as facilities to future laborers.

The Dutch Christians in Batavia manifested much kindness to Mr. Milne; and gave him encouragement to hope that some of them would, in their several stations, use means to impress the truths of the Gospel upon their Chinese neighbours. It is hoped, that they will now, when providence has replaced the reins of Government in the hands of their country, come vigorously forward to occupy the ground which is so effectually within their reach. Those engaged in the Chinese Mission will rejoice, if they can do any thing to further their efforts in so good a work.

On the 4th August, Mr. Milne left Java, and on the 11th, arrived at Malacca, where he was employed till the 18th, in the same manner as he had been on Java. He had an introductory letter from Mr. Raffles, to Major W. Farquhar, the Resident and Commandant, who behaved in the most kind and generous manner to him, affording every

assistance to the work in which he was engaged. Mr. M. had taken a Chinese printer with him from China; and in addition to the books brought with him, he had printed at Java and Malacca, a translation of the 1st of Genesis 1800—Tract 300—Hand-bill 1,000—and farewell address (the last only of his own composition.) As the season for returning to China was pretty far gone, he was obliged to give up all idea of proceeding to Penang, as was originally intended; but found means of forwarding some Chinese Testaments and tracts to that island, as well as to Rhio, Bintang, Tringana, Siak, and other places where Chinese were settled.

On the 5th September, 1814, he again reached China, and was in great mercy restored to his friends. In the relation of his tour, there was found much ground for thankfulness to God; and some reason to hope that his being formerly prohibited to remain in Macao, would contrary to the design of the authors of that prohibition, “turn out for the furtherance of the Gospel.”

SECTION XII.

A Tract and Hymn book published—small-sized edition of the New Testament resolved on—reasons for it. Confession and Baptism of a native Chinese—Good hopes of two others. A Chinese taken up for debt—Severe edit against the Roman Catholics. The Honorable East India Company undertakes the printing of Mr. Morrison's Dictionary.

IN the month of April, 1814, during his colleague's absence in the islands, Mr. Morrison published a small tract, containing a general outline of the Old Testament History. The creation, the deluge, the descent of the children of Israel into Egypt, and their deliverance from thence, the giving of the law and other principal events down to the coming of the Messiah, are briefly noticed; and interperfed with quotations from the sacred volume, teaching the unity of God, the end of sacrifices, &c.*

In the same month, a small collection of spiritual songs, or hymns to be used in the worship of God, was sent to press. Most of them were originally prose translations made by Mr. Morrison, from the Scotch version of the Psalms, and from the paraphrastic hymns of that Church; from Dr. Watt's hymns; and the Olney hymns, by Cowper

* For a list of the books, tracts, &c. printed at different times, see the table at the end.

and Newton. From prose they were turned into verse, by Mr. Morrison's Chinese assistant and his son. As poetic compositions they perhaps do not excel, but they contain the most important matter for christian edification, and are capable of being sung in congregations and families. Mr. M. employed his assistants in this labor on the sabbath days; hoping that by turning their attention to divine subjects, some good effects might be produced on their own hearts, while preparing materials of usefulness to others.

(On the 17th April, 1814, John Morrison was born; and baptized on the 1st May.)

The chief part of the edition of the New Testament, noticed in the preceding section, having been circulated in the islands of the Archipelago, and on the border of China, it was thought necessary to prepare the way for another. The former edition was printed in a large octavo size; in conformity to the most respectable editions of the Sze-shoo and other Chinese classical books. But for a book of this size, much paper is required; hence it becomes very expensive. This consideration induced Mr. Morrison to think of a new edition in a duo-decimo size.

1. Because it would be less expensive than the octavo edition.

2. Because in the present state of China, it was desirable to multiply sets of blocks. One set could be easily destroyed, or lost. If there were two or more sets, the chance of preserving the work and extending its usefulness, was greater. He had often contemplated, not to say the necessity, but the propriety of removing from Canton to Penang, or Malacca, where he might enjoy more liberty to pursue his work with an easy mind. In that event, he was desirous of leaving a

set of blocks in the hand of some book-seller in China—casting as it were, this bread of God upon the waters, in hope that it would be taken up by some one making the voyage of life, and perishing for want of wholesome food.

Here we may also remark, that the prospect of gain arising from the sale, might induce the book-seller to print, and dispose of the sacred volume; and the success of any book in leading men to the knowledge of God, does not depend on the *motive* of the circulator. It is indeed, devoutly to be wished, that the sale of the holy Scriptures should become an object of gain in China; nothing would so effectually insure their speedy and extensive circulation. A thousand sets of blocks (were so many wanted,) prepared at the expense of the Bible, or any other Society, and given gratis to individuals, who would diligently employ them for their own pecuniary advantage, would be most usefully bestowed. Millions of persons, to whose abodes we cannot penetrate, would be accessible to them; and instead of an individual agent or two, thousands of volunteers would shortly offer their services. If pious Christians or Missionaries could always be obtained for the circulation of the divine oracles, it would be doubtless preferable; but, as that is not uniformly the case, such instruments as can be got, should be employed; for the days are gone, (may they never return!) when men, hoodwinked by ignorance and superstition, supposed that everything which did not pass through official, consecrated, and clerical hands, must necessarily lose its effects in the instruction and salvation of mankind!

3. Because an edition of this size would be more portable than the former. This is an object that deserves attention in every useful work, and par-

ricularly, where the state of the Government is such as to render great caution necessary in the circulation. The second member of the Mission several times met with Chinese, whose only objection to the New Testament was its size. Had it been smaller, they could have taken several copies into the interior provinces, with less difficulty than they could take one. The 12mo. edition is not a pocket size, but an approximation to it; and the mode of printing in China, will admit of the whole being printed in a pocket size whenever it may be wished. The Chinese have several books of this character, which they call 袖珍 *Sou-chin*,* i. e. a sleeve gem; probably from the circumstance of their frequently carrying in their sleeve, valuable articles which Europeans usually carry in their pocket. To have the whole Scriptures in Chinese in an edition of this size, is a desideratum—they would truly be a gem in the sleeve!

These were the reasons which led to the resolution of getting the New Testament cut in 12mo. A printer was accordingly engaged, who undertook to cut the blocks for 500 Spanish dollars and to cast off each copy for half a dollar. But there are always a great many incidental expenses, which cannot at first be brought into any calculation. From the despotic nature of the Chinese Government, and the covetousness of the people, such expenses exceedingly multiply. Strangers are so completely in their power, that any remonstrance is entirely vain.

The Mission had hitherto labored to diffuse

* The Romish Missionaries published a kind of *BREVIA-
RY* in this size and with this title.

knowledge; and it was hoped that salutary impressions were made on the minds of some of those who attended on the Sabbaths, and of others who read the Scriptures and tracts at home; but until 1814, no individual had resolution to seek to be admitted into the Church of Christ by baptism. The Chinese Government, it is true, had not then, and never yet has, officially noticed the proceedings of the Protestant Mission; for it was always an object with those engaged in it, to proceed quietly, and attract as little notice as possible; still it was feared that an open profession of Christianity might excite their attention; and it was possible that they would not be at the trouble to examine and discriminate, between different modes of christianity; but condemn it *in toto*, as a foreign religion. This, it was believed, tended to hinder two or three persons from declaring themselves on the side of the Gospel. However, a native Chinese, named Tsae-a-ko, aged 27, after a considerable time's previous instruction and examination, came forward and confessed his faith in Jesus, in the following terms:

[This account of his confession and baptism, is extracted from the Evangelical Magazine for October 1815.]

BAPTISM OF A CHINESE.

" Tsae-a-ko desires baptism. His written confession respecting himself is as follows:

" Jesus making atonement for us, is the blessed sound. Language and thought are both inadequate to exhaust the gracious and admirable goodness of the intention of Jesus. I now believe in Jesus, and rely on his merits to obtain the remission of sin. I have sins and defects, and without faith in Jesus for the remission of sins, should be eternally miserable.

Now that we have heard of the forgiveness of sin through Jesus, we ought with all our hearts to rely on his merits. He who does not do so, is not a good man. I by no means rely on my own goodness. When I reflect and question myself, I perceive that from childhood till now I have had no strength—no merit—no learning. Till this my 27th year I have done nothing to answer to the goodness of God, in giving me existence in this world as a human being. I have not recompensed the kindness of my parents, my relations, my friends. Shall I repine? Shall I hope in my own good deeds? I entirely call upon God the Father, and rely upon God for the remission of sin. I also always pray to God to confer upon me the Holy Spirit.

“T'ae a-ko is the son of a second concubine. His father's wife died without children, when he was sixteen years of age. When he was 21, he came to my house, and heard me talk of Jesus, but says he did not well understand what I meant. That was my first year in China. Three years after, when I could speak better, and could write, he understood better; and being employed by his brother in superintending the New Testament for the press, he says, that he began to see that the merits of Jesus were able to save all men, in all ages and nations, and hence he listened to and believed in him.

“His natural temper is not good. He often disagreed with his brother and other domestics; and I thought it better that he should retire from my service. He however continued, whenever he was within a few miles, to come to worship on the Sabbath day.

“He prayed earnestly morning and evening, and read the decalogue as contained in the Catechism. He says that from the decalogue and

instruction of friends, he saw his great and manifold errors—that his nature was wrong—that he had been unjust, and that he had not fulfilled his duty to his friends, or brother, or other men.

“His knowledge of course is very limited, and his views perhaps obscure, but I hope that his faith in Jesus is sincere. I took for my guide what Philip said to the Eunuch, “If thou believest with all thine heart, thou mayest be baptized.” O that at the great day he may prove to have been a brand plucked out of the burning. May God be glorified in his eternal salvation!

“He writes a tolerably good hand. His father was a man of some property, which he lost by the wreck of a junk in the China seas, returning from Batavia. Tsae-a-ko, when at school, was often unwell, and did not make so much progress as his brother Tsae-a-hëen, who is with me. Tsae-a-hëen is mild and judicious, but is, I fear, in his heart, opposed to the gospel. His attendance to preaching on the Lord's Day is also constant—but insincerity and want of truth are vices which cling to the Chinese character.

“At a spring of water, issuing from the foot of a lofty hill by the sea side, away from human observation, I baptized, in the name of the Father, Son, and Holy Spirit, Tsae-a-ko whose character and confession has been given above. O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of the Holy Spirit. May he be the first fruits of a great harvest: one of millions who shall believe and be saved from the wrath to come.”

From this confession, the writer would remark, that if great imperfections attend the most enlightened christians who have, from their very infancy, been trained up in the ways of God; how much

more may this be expected to be the case with the first converts from paganism, who cannot be supposed in a short time, to divest themselves entirely of the influence of native prejudices, or completely to break the force of former habits!—To object to first converts, because they are less perfect than christians who have enjoyed greater privileges, discovers great ignorance of human nature, and great inattention to the history of past ages. None but narrow minded bigots, who take up subjects by halves; insipid moralists, swelled with pharasaical pride; and sceptics, in whose eyes religion and vice are mere relative terms, which may be changed and rechanged, according to the tempers and circumstances of mankind;—none but such will sneeringly object to them. Tlac-a-ko, adhered to his profession of the Gospel until his death which took place in 1818. He died of a consumption; but being removed to a distance from his instructor, there was no means of ascertaining the state of his mind in view of eternity.

Nearly about the same time, two other persons, the one a teacher of the Chinese language, and the other a writer, who had both attended Mr. Morrison's instructions, gave such an account of their views of christianity, as would in the eyes of most christians, have justified their being baptized; but it was thought better to be backward, and err on the side of caution, rather than on that of haste, in dispensing baptism. These two persons were not baptized; and circumstances in which they were not to blame, have since concurred to remove them from connexion with the Mission. They still manifest a friendly disposition, and peruse christian books, and, it is hoped, may at some future time, declare themselves "*on the Lord's side,*"

On July 29th, 1874, a native Chinese whom Mr. Morrison had employed as a writer in transcribing the New Testament from his MSS. was seized by the police, for a debt owing by his father, who had been dead eleven or twelve years. He was put in irons and apprehended much ill usage. Mr. M. being acquainted with the magistrate obtained his liberation on bail. It was the object of the prosecutor, by intimidation, to force the man's employer to pay the money. This mode of attack occurred more than once to the Mission.

On the 2d Sept. the same year, there was issued a very violent edict against the Tien-choo-keaou, i. e. the Roman Catholic Christians. Harsher language was employed than had ever before been used; they were said to be worse than the Pien-teen-keaou, i. e. white water-lily sect, a certain fraternity which had rebelled several times during the former and present reigns. This was no doubt overstrained; for though there might be here and there perhaps found an individual Catholic or two in the different provinces, who, acting contrary to his profession and instructions, behaved ill; it is not to be believed that any such charge applied to them generally. They ought perhaps rather to be viewed as a peaceable people. Indeed were they otherwise disposed, their number and means are so very small, that it is not to be supposed they would attempt any thing against the Government. What can a mere handful of persecuted people whose numbers are not as one to ten thousand of their oppressors, effect?—When we look back on the history of the Christian Church, we can hardly be at a loss for the motives of Government in such a charge: "they are ill-affected to the priesthood and to the state," are charges which have often

proved convenient to the enemies of christians, both in pagan and christian countries.

From his first arrival in China, Mr. Morrison had been preparing materials for a Dictionary of the Chinese language; and it became now a subject of serious consideration how it could be printed. The New Testament was finished—another member was added to the Mission; and others were expected to join it at no very distant period. In mere manuscript form, had it been completed, the Dictionary could not be very extensively useful. The labor and expense of transcribing it would have been too discouraging; few could have afforded the expense of getting a copy made, and still fewer would have had fortitude and patience to transcribe it themselves. The 8000 character Dictionary composed by the Romish Missionaries, cost about 200 Spanish dollars to transcribe—and it does not contain more than one sixth of what Mr. M.'s plan embraced. He had gone to considerable expense for books necessary in the compilation, and bestowed considerable labor on the materials. If the work could not be printed, not only the public in general, but also the Mission, for the use of which it was primarily and chiefly (though not exclusively) intended, would in a great measure lose that assistance in acquiring the Chinese language, which, it was presumed, the book would furnish. It was a work, the execution of which would necessarily be protracted through a course of several years. The expense would have been far too heavy for any individual not in affluent circumstances; and few societies for religious purposes, were adequate to it. However, the work was undertaken by the H. E. I. COMPANY, on that scale of liberality, which generally characterises the operations of that opu-

lent and distinguished body. It had been previously brought to their notice, by individual gentlemen of the Factory in China, who thought the work likely to facilitate their commercial intercourse with the Chinese, as well as to promote the interests of general literature. The views of the H. E. I. Company in taking up the Dictionary, were no doubt chiefly, if not solely, for commercial and literary purposes; but that will in no way lessen the usefulness of the work, to those who wish to promote the knowledge of the Gospel in China. The members and friends of the Chinese Mission, could not but feel grateful, and rejoice, that it had been undertaken on so full and liberal a plan, by a body of men who would not feel the expense. In conformity with a previous resolution of the Court of Directors, Mr. P. P. Thoms was sent out with a press, types, and other requisites for printing. He arrived at Macao, 2d Sept. 1814, and applied himself with great assiduity to the fabrication of moveable metal types, in which, after conquering great difficulties, he was finally successful to a degree far beyond expectation. The printing proceeded very slowly the first year, owing to the many obstacles which attended the casting and cutting of the characters. The first number of the Dictionary was finished and sent home in January, 1816. The second number, and a volume of Dialogues have since made their appearance.

After the establishment of the Mission at Malacca, Mr. Thoms often rendered it considerable service, by his advice in what regarded the printing, and in every other way in his power, for which the writer of these pages, takes this opportunity of expressing his gratitude.

During the greater part of the following winter,

Mr. Milne resided in Canton studying the language, and enjoying the occasional assistance of Mr. Morrison. By the kindness of A. P. Esq. of the H. C.'s Factory, he obtained the use of several rooms gratis, which saved a considerable sum of money to the Mission. For this favor, as well as for many subsequent civilities, he considers himself much indebted to that gentleman.

On the 16th December, 1814, the sum of 1,000 Spanish dollars was paid to Mr. Morrison, to whom it was bequeathed by the late William Parry, Esq. one of the English East India Company's Factory at Canton, to be employed as Mr. M. should deem most calculated "*to diffuse the knowledge of our blessed religion.*" The principal part of this sum was appropriated to the printing of the 12mo. edition of the Chinese New Testament.

SECTION XIII.

Book of Genesis printed—Mrs. Morrison's departure to England—Obligation of relative duties—Life of Christ composed and printed. The Mission to Malacca determined upon—the reasons and objects thereof. Resolutions relative to it. Mr. Mune and family's voyage thither—The books of the New Testament destroyed—New Testament again revised.

IN the course of the year 1814, Mr. Morrison had translated the book of Genesis. It was revised, and printed in the beginning of 1815, in a 12mo. size, to correspond with the late edition of the New Testament.

For a considerable time, Mrs. Morrison had suffered great indisposition; and a sea voyage and change of climate were pointed out as the most likely means for the restoration of health. In countries where friends of a congenial mind and edifying conversation, are but few, it is no easy matter for the members of a christian family to separate; and especially where urgent and important duties of a local nature, prevent those that are in health from accompanying, and rendering the needful attentions to, the afflicted party. But it is a trial which duty often calls upon them to bear. The members of the Chinese Mission have had it to encounter more than once. It was severely felt by them all in the present instance, especially

by Mr. and Mrs. Morrison themselves. Yet they considered that his labors were at that time of so important and urgent a nature, as that the suspension of them even for a few months, would have been a great loss to the cause in which he was engaged; and hoped that, as they were separating at the call of duty, God would support their minds and afford his gracious protection. Mrs. M accordingly embarked with their two children on the 21st January, 1815, for England, where by the good providence of God, she arrived in safety. The change of climate and the society of friends, proved at first very beneficial to her health and spirits.

Religious people seem often to feel such separations more keenly than others do; the reason of this may perhaps be, that they view the relations of life and the obligations of relative duty, in a more serious light; as formed by the wise appointment of God, binding by his express authority, and having an influence upon their own present and eternal state. And this, by the way, may account for the great measure of grief which some eminently pious persons often manifest at the death of relatives and particular friends. Those who think that because a man is a Missionary, therefore he should feel less interest in his family, and less concern for afflicted or poor relatives, than others do, should read their New Testament again and learn more carefully the nature and obligation of relative duties. Such a supposition, if it ever exist, is very dishonorable to those that entertain it; and will never be suffered to remain in the heart of one who lives under habitual impressions of what the Scripture teaches concerning the human relations. Who, that fully knows the Gospel of Jesus, as a system of doctrine and duty, would

ever deem that Missionary worthy of patronage, who, whatever his zeal, talents, and self-denial may be, over looks his aged parents, his afflicted relatives, and his own family? How can he be considered fit to inculcate on the heathen the morals of the Gospel, who himself attends not to the most obvious dictates of the law of nature! and what judgment shall we form of the consistency of those supporters of Missions, who seem desirous of inculcating principles, which, if followed, would inevitably tend to lead those whom they send forth, to trifle with the duties of relative life!

During the time Mr. Milne remained in Canton, he composed a Treatise on the Life of Christ, in Chinese, which was printed at Canton in February, 1815. It was divided into 20 sections, and a preface; and the style of the greater part, corrected by Mr. Morrison, without whose sanction he could not at that early period of his Chinese studies, have ventured to publish it. He derived considerable advantage in composing it, from the New Testament already translated, as well as from the other christian publications formerly noticed. For, although the style of these was nearly as difficult as that of native Chinese books; yet from previously knowing the *subject*, he could read them with more facility, and perceive more clearly the proper arrangement of characters in a sentence, and the peculiarities of the Chinese idiom. For this advantage among others, subsequent laborers are indebted to those who went before them. In the earlier part of a man's application to foreign languages, such helps should be diligently used; as he advances in higher degrees of attainment, the most proper models of style will be found in the writings of learned natives.

The blocks cut for printing the *Life of Christ* were carried to Malacca, where the work has undergone many corrections and improvements in the language; and still the author thinks the style of an inferior kind. It was gratifying however to find that the book was generally understood by the lower classes of Chinese; and often read with some degree of interest. This was as much as could reasonably be expected from a first attempt; and it encouraged him to persevere. Many copies of it have been printed and widely dispersed. May it prove the means of leading many sinners to the "knowledge of the true God and of Jesus Christ whom he hath sent."

As Mr. Milne could not remain for any length of time in Macao, it was necessary to determine on the place to which he should, at the close of the season, remove. While absent in the islands the preceding year, every possible inquiry relative to the most proper place for the chief seat of the Mission was made. Java appeared to possess very great advantages for a Missionary station. The Chinese population was great; the intercourse with China by junks, frequent; and the constituted authorities disposed to afford facilities. The Honorable T. S. Raffles, the Governor expressed a readiness to forward the establishment of the Mission, should Mr. Milne determine to settle on Java, during the time of his administration; and the Rev. Professor Ross, and several other Dutch Gentlemen engaged to use their influence with the Netherlands' Government, in favor of the Mission, at the time of the expected restoration of the island.

At *Malacca* the Chinese population was small; but the place was near to China itself; commanded a readier intercourse with all parts of the Archipelago where Chinese have settled—lay in the

direct way between Cochin-china, Siam, and Penang—and possessed a frequent and ready intercourse with India and Canton. Though the number of Chinese at Malacca, was vastly smaller than in Java, yet it was supposed that a Mission established at the former place would, in consequence of its more favorable locality, afford an opportunity of communicating with a much greater number than one established at the latter place could. Besides, it was considered a more healthy place than Batavia, and consequently more fit for a Mission which, it was wished, might grow into a kind of central station for Missions in different countries; and ultimately become the seat of a Seminary where the Chinese, Malay, and other Ultra-Ganges languages should be cultivated. Should the Missions extend, ill health would sometimes oblige those engaged in them to remove—old age, death, and other causes would render some peaceful asylum to widows, orphans, and survivors, necessary. The children belonging to the members of the several Missions, would require education—Malacca seemed well adapted to these several purposes. It was a quiet place; the existing authorities were favorably disposed; and should a change of Government take place, no obstacle, it was supposed, would be thrown in the way by the Dutch.

These reasons determined Mr. Morrison and his colleague to fix on Malacca in preference to Batavia, or Penang where the Mission might have also been established. The station it was possible might not answer all the purposes which they had in view; but they were guided by what seemed, for the time, most probable. Mr. Morrison had long thought it exceedingly desirable to have, in some quiet place, near to China, a station which would be a centre of union and communication,

and which should be furnished with such means as give to Missions the most rational pledges of permanency and utility. Though he and his fellow-laborer might not have the happiness of living to see the new station furnished with all necessary means; yet that did not seem a sufficient reason why a commencement should not be made, or why their plan should not, from the first, embrace them as its ultimatum. They were aware that the progress of human institutions is in general slow; and especially so where there is neither influence nor wealth at command. They resolved to begin on a small and unassuming scale; but constantly to keep their eye upon, and direct their efforts towards great ends. They looked forward to the attainment of the object, as the traveller does to some very distant, but highly important eminence, which he longs to gain; but between him and which, there lies a rugged, winding, and fatiguing road which must be trodden, always with cautious, often with trembling, steps; and under the painful suspense of uncertainty, whether he can ever reach the desired point, or not. It appeared clearly to be their duty to make an attempt; should it prove abortive, the experience of the failure would be useful to those whose good fortune it should be to prove more successful. The substance of their views, is contained in the following resolutions:

I. That the present state of China is such as renders printing, and several other labors connected with our Mission, very difficult; and even personal residence uncertain. It is desirable therefore to try to obtain a station under some European Protestant Government, near to China, where the chief seat of our Chinese Mission may be fixed, with more rational prospects of perpetuity and utility;

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and where preparations may be made for entering China with more effect, as soon as it shall please God to open a door for us. Malacca we consider as a place adapted for this purpose—and it is accordingly resolved, that Mr. Milne proceed to that place with a view to commence the Mission.

II. That on Mr. M.'s arrival at Malacca, an attempt be made to obtain, by grant or by purchase, a spot of ground, which shall be the property of the Mission; and on which such buildings as are requisite for our purposes, shall be erected.

III. That the establishment of a Chinese Free School be attempted as early as possible, in hope that it may prepare the way for a Seminary, in which pious natives shall finally be instructed with a view to the Christian Ministry in China, and in the adjacent countries.

IV. That a small Chinese work in the form of a Magazine, be published at Malacca monthly, or as often as it can with propriety be done; in order to combine the diffusion of general knowledge with that of christianity.

V. That the station shall be regulated chiefly with a view to the CHINESE; but not exclusively so. As soon as instruments and means are obtained, Missions in the Malay and other adjacent countries, may be connected therewith. This is the more important, as it is highly probable the Missionary Society will shortly send out Missionaries to the Malays, &c.

VI. That the station, being intended for the combination of various objects, relative to Chinese, Malay, and other Missions on this side of India, it shall assume some general denomination fit to include all, which shall be afterwards fixed upon. "THE ULTRA-GANGES MISSIONS," has since been chosen; not with any wish to insinuate that there are no other

Missions on this side of India, but as a fixed term, under which those sent out to these parts by the **MISSIONARY SOCIETY** could be included. It is to be viewed rather as pointing to the scene of our labors, than intimating that we consider ourselves as sole possessors of the field.

VII. That printing in Chinese, Malay, and English, be attempted as soon as proper persons and means can be obtained;—and that the remaining parts of the Chinese version of the sacred Scriptures, other christian publications in Chinese and Malay, and such English books as may tend to illustrate the native languages, customs, and opinions, or otherwise to facilitate the progress of the Missions, be printed.

VIII. That a small Periodical Publication in the English language, with a view of promoting union and co-operation among the **MISSIONARY SOCIETY'S** Missions in different parts of India, and of promoting the love and practice of christian virtue generally, is very desirable; and that it be attempted at Malacca with all convenient speed; and our fellow-laborers in the Gospel, invited to assist us therein.

IX. That there be stated and occasional religious services conducted in the Chinese language, for the instruction of the heathen; and a place of christian worship built, or procured, as soon as the circumstances of the Mission may admit.

X. That, as Mr. Morrison's engagements with his Chinese Dictionary, &c. do not now admit of his undivided attention to translation, the second member of the Mission, shall engage in translating some parts of the Old Testament—thus uniting their labors till the whole version be completed.

These particulars contain the substance of the resolutions which were then formed; and, (as will

appear afterwards,) the several objects which they point out, were, by the help of a gracious providence, some of them obtained, and most of them begun within three years after the commencement of the Mission at Malacca. It is to be understood, that these resolutions were formed with all due deference to the Directors of THE MISSIONARY SOCIETY, who had the power to confirm, or annul, any or all of them.—They were drawn up as a sort of guide to the members of the Chinese Mission, to enable them to manage to the best advantage, that discretionary power which the Directors had reposed in them. These objects were to be constantly kept in eye, and all the proceedings of the Mission at Malacca, managed with a view to their final accomplishment. It is no doubt, important to have fixed and defined objects in view. Where this is not the case, the mind hesitates; and the time which should be employed in vigorous action, is too often spent in reasoning between various objects, which appear of nearly equal importance.

The season being nearly over, Mr. Milne and family began to prepare for their departure from China—Chinese books, printing paper, a teacher of the language, and workmen were procured. Mr. and Mrs. M. experienced much kindness from the Members of the English, and other foreign Factories in China. The benevolent attentions of J. B. U Esq. and of J. L. Esq. and of their families, were such as deserve a lasting place in their most grateful recollections. While in Canton, Mr. Milne received many kindnesses from several American Gentlemen, and was laid under particular obligations to B C W Esq. American Consul, for a letter granted to him, under the seal of the UNITED STATES, requesting that, if by the war (which then existed between Great Britain and America,) Mr. M.

should on his passage fall into the hands of any American vessel of war, cruizing in these seas, he might be treated with kindness, and landed at some port, as near as practicable to his destination. The Consul thought, that as Christianity was no national thing, the war, which unfortunately existed, ought not to throw obstacles in the way of those whose sole object was to promote the Gospel, and who devote their lives for the instruction and benefit of mankind.

To part with their friends, under whose roof they had experienced from their first arrival in China, a continued display of christian attentions of no ordinary kind, was very painful to Mr. and Mrs. Milne. But the call of duty was imperious. They accordingly after great difficulty in reaching the ship embarked on 17th of April. The fifth day, they were at sea, Mrs. M. was delivered of twin boys, under circumstances peculiarly distressing; but by the care of providence, her life and their lives were mercifully preserved.—After thirty-five days' passage, they safely reached Malacca, and were most kindly received by Major Farquhar, the Resident, who has on every occasion manifested his friendly regards to their family and objects.

In China, during the summer of 1815, the indiscretion of a native, who was engaged to prepare metal types for the Dictionary, induced him to collect a great many workmen, in a situation adjoining one of the public offices, in consequence of which some alarm was occasioned, and an attack from the local Government, on the press was dreaded. This circumstance though totally unconnected with the Mission, yet occasioned the loss of 500 Spanish dollars to it. The person in whose possession the blocks of the 12mo. New Testament were, hearing of the impending danger to the press, and fearing

that it might reach him, in a fit of apprehension destroyed the chief part of them. They have been since recut.

On the 24th August, Mr. Morrison finished a revival of the large edition of the New Testament, and was gratified to be able, upon the whole, to judge of it favorably, as he gradually advanced in the knowledge of the language. Various verbal and typographical errors and omissions, were discovered, to correct which measures were taken. None of them were of great importance, and to be without any, was a thing rather desired than expected.

In the autumn of this year that noble Institution, the British and Foreign Bible Society, to which almost every modern version of the Scriptures into heathen languages, is indebted, gave a donation of L. 1,000, to assist us in the Chinese translation. A considerable part of this grant went to defray the expense of the first edition of the New Testament, which was by this time nearly circulated. Thus, providence furnished the means of paying the expense already incurred; and we were encouraged to proceed with a second edition.

SECTION XIV.

Mission at Malacca begun—State of the Dutch Reformed Church—Chinese school established—Chinese Magazine begun—Oral instruction—Trials—Difficulties attending the Mission. Commencement of a Malay branch of the Mission. Public Library begun.

THE favorable reception which those who were appointed to the Mission at Malacca, met with from the constituted authorities, greatly encouraged them; and they were led to cherish a hope that, by the favor of providence, a foundation might in course of a few years be laid, for the accomplishment of the objects specified in the last section. While in China, comparatively little exercise of the judgment was necessary. The Mission there being established, it was only requisite to fall in with plans already in existence. At Malacca, it was otherwise; that friendly personal counsel which lays the giver under a sort of responsibility for the consequences, if his counsel be followed, was at a distance; and the only alternative left was, to adhere as closely as possible to the resolutions formed in China, and to the spirit of those advices which were frequently received by letter from thence. It was wished that the Mission should become important, and a centre of exertion. Hence Mr. Milne felt it a great satisfaction to his mind, that the idea of his settling at Malacca did not proceed from himself, but from one better acquainted with Missionary affairs, and in whose

judgment and affection he had perfect confidence. To man, who knows but little of what is past, and less of what is future, it should always be deemed a privilege, to have the counsels of the wise and good. And those who know themselves, and who have not sworn consistency with rash assertions made in a moment of irritation or warmth, will readily acknowledge that the mind often fluctuates and hesitates, in determining on measures which have originated with themselves; which stand on the basis of their own individual judgment; and, in case of the failure of which, both the consequences to others, and the reproaches of their own mind for presumption or temerity, must fall with full weight on their shoulders alone. In extraordinary cases, extraordinary wisdom, confidence, and courage may be expected. In the pursuit of objects, which though not extraordinary, are yet highly important for the benefit of mankind, we generally feel that the concurrent testimony of those whom we esteem, and the approbation of good men, give fresh energy to our heart, and impart new strength to our arm. At any rate, it was so in the present case: while Mr. M. felt himself charged with the responsibility of whatever steps might be taken, nearly as much as if the proposal had been entirely his own, he also felt no small satisfaction in knowing that he was pursuing a plan which had been revolved for years, in the mind of his fellow-laborer in the Chinese Mission.

As the Dutch Protestant Christians in Malacca, had some time before lost their Minister by death, and were entirely destitute of religious instruction, it was proposed by the Resident and the Deacons of the Church, to Mr. M. that he should take charge of the Church, and perform the duties of a christian pastor among the people. But considering him-

self as a Missionary, sent to labor among those who had never made a profession of the Gospel, he did not feel himself at liberty to undertake the duties of a fixed charge among Christian people. He therefore declined the PASTORAL CARE of that Church, but promised to afford them all the assistance which an almost exclusive attention to Missionary concerns, would admit of; at the same time, admonishing them to take the earliest opportunity of providing themselves with a Minister who should have due leisure to attend to their spiritual interests. This offer was accepted. He preached a short discourse once every week among them; but from their very partial knowledge of the English language, it is not to be supposed that much good could be done. The influence of the truth upon an individual or two, in reforming their lives, and in producing a hearty regard for the things of God, was visible, and afforded high satisfaction. This stated service on the sabbaths, has been continued to the present time; and notwithstanding earnest and repeated solicitations to seek a minister of their own, the people are still without one. A small salary was granted, with the sanction of the Penang Government, for these occasional labors. It was continued during the time the English held possession of the colony, and has been so also since the Dutch reassumed the Government. Deeming it a duty to lessen as much as possible the burden of the Missionary Society, Mr. M. was enabled by this means to support his family for two years, without putting the Directors to any expense. But after that, an indifferent state of personal health, and the wants of an increasing family, rendered it necessary for him to draw on the Society as formerly.

How great a pity is it, that those who bear the christian name, should be ever left destitute of the

preaching of the Gospel, in a language which they can understand. Were a Malay congregation formed among the nominal christians in Malacca, and a pious and devoted servant of Christ, set over it, the most important results might be expected. Multitudes would attend, and many who, though christians in name, live in gross ignorance, and it is to be feared die in their sins,—would be made wise unto salvation. The writer would earnestly recommend the spiritual state of this people, to the consideration of their rulers, and of the clergy of the Reformed Church.

In conformity to the third Resolution passed in China, (vide sect. 13, page 138,) an attempt was soon made to establish a *Free School* among the Chinese, for the instruction of the children of the poor. Good order required that the constituted authorities should be previously informed, which was accordingly done; and the measure was favored with the sanction and hearty approbation of the Resident and Commandant. But there was no school house, or money to build, or hire one, or to support the school; and a sufficient acquaintance with the christians in the place, had not been acquired, to justify an application to their liberality. It was therefore, both from principle and from necessity, judged best to begin on a very small scale.—To build a school without having first obtained scholars, or a high degree of probability of obtaining them, might have proved a waste of property, and exposed the Mission to ridicule. Mr. M. resolved to begin with two or three scholars, if they could be procured, hoping that the number would increase, and that necessary means would be procured. A Chinese teacher who had formerly acted as a school-master, and since been reduced to poverty, was engaged at a very small salary, but with a pro-

mise that it should be increased in proportion as the number of the scholars should increase. This method was followed with all the teachers that were subsequently employed. A regard to their own interest makes them seek out scholars; and they are much better fitted for this work than a newly arrived Missionary can be. It tends also to make them kind to the children; for if they are not, the parents take them away; and the teacher's salary diminishes. When a Missionary cannot meet with men, who will discharge such duties well from better principles than those of interest, he must take them as they are, deal with them according to the motives which they possess, and daily endeavour to impart to them others of a higher character.

A small house in the compound, which had been formerly occupied as a stable, was fitted up at a very trifling expense for a school—a few seats were prepared; and a notice, written in Chinese, pasted up in different parts of the town; intimating that a school for the children of the poor was about to be established. This was something entirely new to the Chinese. They had never heard of such a thing in the place before; and, it need not be matter of wonder to the reader to learn, that a people, in whose breast scarcely any motives, but those of *interest*, bear sway,—could not at first, or indeed for twelve months, believe that the children were to be taught and furnished with books gratuitously. They suspected that some presents would be looked for—and that, however fair and liberal the proposal appeared to be, there were still motives of interest at bottom. This kept many back for the first year. But the necessities of the teacher made him active—the poverty of some parents who had a wish to see their children able to read and write, disposed

them to embrace the offer; and perhaps the curiosity of others, who wished to prove whether the professions of the Missionary were any thing more than a pretence to get gain, inclined them to make a trial for a few months. Thus, from one motive or other, two names were given in—a short time after, three more came forward—and again, three—and finally about fifteen names were on the list. I think it of some importance to my fellow-servants in the Gospel, who may be about to commence their work among the heathen, to trace as we go along, the genuine motives which I believe influenced those of whom I write; and which they may expect will in a measure, at first, influence those among whom it may be their lot to labor. For why should we hide the naked truth from ourselves; or vainly imagine that there is any charm in *our* presence, which will speedily bring the people in our station to a better mind, than they have been found to possess elsewhere? When the character of a Mission is once established, and time, sufficient to prove that professions of disinterestedness, are founded in truth, has elapsed; then indeed parents will send their children without suspicion, and from a real desire for their improvement.

The Chinese as above noticed, (vide sect. 2, page 33,) are greatly addicted to judicial astrology. The principles of this preposterous science, influence them in all their undertakings. Hence they will not begin any important work but on a *lucky day*. This is strictly adhered to in opening a school.—The teacher would not think himself happy, or the parents expect their children to make progress, if the day on which the school begins, be not marked in the Imperial Calendar, as a 吉日 Kieh-jih, i. e. fortunate day. The teacher employed at Malacca, said—"We

Chinese never begin any important work like this, but on a lucky day—and moreover, it is customary to give to each of the children, a 開心餅 Kae-tin-ping, (i. e. a heart-opening cake) to expand their minds, and secure their progress in learning!" Being but very imperfectly acquainted with the character and sentiments of the Chinese people, Mr. M. was astonished to find even their teachers led away by such gross absurdities, and he objected to the practice. It was however of no service to enter the lists at so early a period, with their deeply rooted errors and absurdities. It occurred that it would be better to suffer them to take their own way, and embrace some future occasion of pointing out its folly, than, by coming into an immediate contact with their reigning prejudices, to run the hazard of losing those opportunities of subsequent usefulness, which the school seemed to promise.

It is also the practice of the Chinese to place the image of Confucius and of Wan-chang, (i. e. god of letters) in their schools, before which the children bow and burn incense-matches in the morning, before they begin. They wished to introduce these into the Free School, and the only way in which their wish could be evaded was, the circumstance that the school house did not stand on the ground of a Chinese—but on that of foreigners. They likewise, often paste up charms over the doors of their schools, or hang them up within, to ward off the malignant influence of evil stars, the attacks of disease, and the assaults of wicked spirits. The utmost vigilance could not, in every instance, prevent them from having recourse to this folly.

The school was opened on the 5th August, 1815, with only five scholars—but they increased, and throughout the remaining months of that year, from

ten to fourteen daily attended. They were instructed in reading, writing, and casting accounts,—all in their native tongue.

How to introduce *Christian books* into the school, without displeasing the children's parents, who might have been induced to take them away, was a difficulty not easily got over. To teach heathen children the bare elements of their own language, is indeed a useful labor, and will contribute indirectly to the spread of the Gospel, by imparting to them an ability to read, and forming habits of mental application; but when we consider the value of the soul, and that its salvation is the chief object of Missionary labors, it is natural to wish for some more direct method of imparting a knowledge of divine truth. By not pressing the matter on them, and by allowing them the use of their own elementary books, the school-master was prevailed on to teach them a Christian catechism at first on sabbaths, and afterwards occasionally on other days. Chinese youths are accustomed to commit to memory every thing that they read in the schools, hence they committed the catechism also to memory as a matter of course. An attempt to explain it to them was first made by causing them to write and analyse particular characters—then the meaning of important words, such as "God—Creation—Soul—Death—Heaven—Hell, &c." was explained to them—this by and bye grew into a kind of catechetical exercise, to which the sabbath afternoons were devoted. But in order to prevent giving offence to the parents, it was necessary to combine something else with it. The forms of salutation common among their countrymen, were accordingly taught the children, by their teacher: they were instructed how to bow to their superiors, parents, and teachers, and to each other. This

pleased the parents much, as nothing of the kind was taught in their own schools of which there were three in Malacca. The children themselves were also amused by some little evolutions which they were taught to go through, as, facing round all at once—lifting their hands and bowing all together—and going from school two and two in a measured pace. The elder boys sometimes learned from six to ten questions of Dr. Morrison's catechism in a week; but their knowledge of the principles therein contained, was, without doubt, very imperfect, notwithstanding the attempts to explain them.

An effort was made to bring them to attend Chinese worship, which was finally successful. It was before practiced with some domestics brought from China, and the school-master seeing them attend, was also induced to come, and the children followed him. Thus, two objects of considerable importance were gained almost at once, namely, the introduction of Christian books into the school, and the attendance of the teacher and scholars once a day on the worship of God. It was not expected that great and immediate good would follow; but, as these means have in every age been attended with the divine blessing for the conversion of sinners, there was every reason to hope that they would be useful in the present instance, however distant the time of actual success might be. It was particularly requisite not to give *much* christian instruction to the children in the beginning; and there was one instance in which a father took away his children, because they were taught the catechism: he was afterwards prevailed upon to send them back; but the fact of his taking them away, was a signal to Mr. M. not to urge the truths of the Gospel too strenuously on their attention, till

mutual confidence should be more firmly established.

Gratitude requires the writer to mention here, the encouragement he received from two English gentlemen, who contributed of their money to the support of the school—viz. Capt. Latter, of the H. C.'s Army in Bengal, who gave *fifty Spanish dollars*, and promised to use his influence with his friends in India for the same purpose. The addition of another and larger school in the following year, was in a great measure owing to this worthy gentleman's advice and liberality. The schools at Malacca, the support of which may be said to owe its origin to him, have since been twice laid under additional obligations to his kindness, by second donation of *fifty dollars*—and a third of *one hundred dollars*. Missionaries, to whose lot wealth rarely falls, meeting with such a friend, feel greatly encouraged in their work; and useful plans which would perhaps otherwise never have been adopted, or have failed for want of means, are pursued till they bring forth good to mankind. Wealthy Europeans, or persons in comfortable circumstances, in India, may do much good by their liberality. It may feed the poor, clothe the naked; and teach multitudes of ignorant heathen children, whom they never saw in the flesh, to peruse the records of eternal life. The other gentleman was, Lieut. Col. G. Macgregor, H. M.'s Army, who gave a donation of *thirty Spanish dollars* to the same object. In hope of enlarging the school in the ensuing year, intimation of the same was given to J. H. Harrington, Esq. Bengal, who in addition to a liberal donation from himself, employed his influence with a number of his friends; and to the great astonishment of Mr. M. a letter covering a bill for *nine hundred and thirty-two Sicca*

Rupees, to assist in the support of the schools at Malacca, was sent him in 1816.—Thus furnished, by the abundant liberality of pious and well-disposed persons at a distance, with the needful supplies, the Mission had enough to support its schools for two years. It will be observed, that the writer does not here exactly follow the order of time, but rather puts things of one kind together, as they come to hand.

In every cultivated language, the advantage of the press for the diffusion of knowledge, both human and divine, is evident to all. In the Chinese language, the importance of books, as a means of improvement, is perhaps greater than in any other living medium of communication. The Chinese written language is read by a much larger proportion of mankind, than that of any other people. Its oral dialects are very numerous, and so widely different from each other, that persons of neighbouring provinces, (as the writer has often witnessed,) are frequently unable to carry on a conversation of any length, without having recourse to writing. The written language possesses a uniform identity unknown to some others. The dialects of the Greek tongue, required not only to be distinguished in its pronunciation, but also to be marked by variations in the orthography of its nouns; in the formation of the tenses and mood of its verbs; in its adverbs, aorists, &c. In Chinese scarce any thing like this takes place. Throughout the whole of that empire, as well as in most of its tributary, and several of its neighbouring countries, the written character and idiom are, with a very few trifling exceptions, the same. Again, China being now shut, by persecuting edicts and an almost unconquerable jealousy of strangers, the Minister of Jesus Christ, is not permitted to walk

"through the breadth and length of the land," preaching the Gospel by the living voice—yea, he dare scarcely open his mouth on the borders thereof, to call its idolatrous myriads to repentance. Books are universally understood—they travel every where—with proper agents and due caution, they may be poured into China itself. The united force of these views, led to the Resolution above mentioned, (see sect. 13th, page 138,) relative to a "*Periodical Publication in the Chinese language.*"—Preparations were accordingly made for it; after Mr. M.'s arrival at Malacca, its form was fixed upon, and the first number brought from the press on the 5th August, (1815,) the same day on which the school was commenced. The first specimens were very imperfect, both as to the composition and printing; but they were understood by persons who were in the habit of reading; and the Editor hoped, that a fuller acquaintance with the language would enable him to improve the style. It was originally intended, that this little publication should combine the diffusion of general knowledge, with that of religion and moral; and include such notices of the public events of the day, as should appear suited to awaken reflection and excite inquiry. To promote *Christianity* was to be its *primary* object; other things, though they were to be treated in subordination to this, were not to be overlooked. Knowledge and science are the hand-maids of religion, and may become the auxiliaries of virtue. To rouse the dormant powers of a people, whose mental energies are bound up by that dull and insipid monotony, which has drawn out its uniform line over them, to the length of more than twenty hundred years,—will be no easy task. Means of all justifiable kinds, laborers of every variety of talent, resources sufficient for the most expensive

moral enterprises, and a space of several ages,—will all be necessary to do this effectually. But a beginning must be made by some people, and in some age of the world.—After generations will improve on what the present race of men begin.—It is better therefore to commence a good work with very feeble means and imperfect agents, than to “sigh to the wind,” and not attempt it at all. Thus, though that variety of subject intended to be published in the Chinese Monthly Magazine, could not be all brought in at first, or indeed to the present moment; yet that was not considered an argument of sufficient weight to postpone the work. Mr. M. therefore composed such papers for it as his time, talents, and other circumstances admitted of. The essays and papers published in the Chinese Magazine to the present time, have been chiefly of a religious and moral kind. A few essays on the most simple and obvious principles of astronomy, instructive anecdotes, historical extracts, occasional notices of great political events, &c. have at times given a little variety to its pages; but there has been less of these than could have been wished. Among other reasons of this want of variety, it may be noticed that for the first four years, (that is to the present time) every thing published, with the exception of a few pages, by the first proposer of the work, proceeded from the pen of a single individual, who was also engaged in a variety of other labors. To render this work generally interesting, it would require a full half of the time and labor of a Missionary—time and labor well bestowed too,—and should unite the productions of various pens. The Editor hopes, that he may in future have more leisure to attend to this branch of his work, and that the growing acquaintance of his brethren with the Chinese language,

will soon enable them to furnish useful papers on a variety of subjects;—especially on those which have hitherto been but sparingly introduced. The size of the Chinese Magazine has never yet exceeded that of a small tract, and it has been given away gratis. For about three years, five hundred copies were printed monthly, and circulated, by means of friends, correspondents, travellers, ships, &c. through all the Chinese settlements of the eastern Archipelago; also in Siam, Cochinchina, and part of China itself. At present (1819,) a thousand copies are printed monthly. The demands and opportunities for circulation greatly increase, and it is likely than in three or four years more, 2,000 will be an inadequate supply. Besides the regular monthly numbers, complete sets for each year, have been printed as they were required. The labor of preparing the materials, has been amply compensated by the extensive range of countries in which the work is read; and by opportunities which the publishing of it monthly, has afforded, of gradually unfolding many parts of divine truth. To sit down and write a complete treatise on one subject; to compile a series of history through a period of any length; and to enter fully into the discussion of any important topic,—are what the time and strength of a person, who is otherwise variously employed, do not admit of his effecting at once, or without many interruptions. By taking monthly, in order, the several parts of an intended treatise—the different divisions of a series of history—or the different branches of a discourse,—the labor may go on; the plan fill up gradually; and the close of the year, present the writer with a dozen of essays, or discourses on different departments of his subject. The addition furnished in one month, may appear

too insignificant to deserve much notice; but twelve or twenty such additions will form a complete volume; and the author will be pleased with his plodding perseverance, and will also be able by reviewing the whole in its complete form, to correct, expunge, or add, as errors or defects may require. On this plan, several pieces, published in monthly numbers in the Magazine, have been completed, and others are now carrying on. There is indeed some want of uniformity in the style of these, the latter parts being better Chinese than the former: an imperfect acquaintance with the language in the first stages of the work, may account for this. Mr. M. found that while the writing on divine subjects tended to refresh the mind, the regular monthly demands of matter for the press, proved a useful stimulus to labor.

ORAL INSTRUCTION should in every Christian Mission hold a prominent place. The preaching of the Gospel, is an ordinance of divine appointment. In its own nature, it is remarkably calculated to arrest the attention and diffuse knowledge; and it has been attended in every age of the church, with the peculiar blessing of heaven for the salvation of men. I record it with deep regret, that, even to the present hour, the circumstances of the Mission at Malacca, have never been such as to admit of devoting that portion of time and attention to oral instruction and preaching, which the extreme ignorance of the heathen require. For more than two years all the concerns of the Chinese Mission devolved entirely upon an individual. He had a translation of part of the Old Testament in hand—the papers for the Magazine to prepare monthly; the schools to oversee; and his knowledge of the language, being imperfect, a good deal of

time was necessarily taken up daily in study; so that very little time or strength remained for stated preaching, or for going from house to house. The third year he was absent from the station for more than six months through ill health; and the time of his fellow-laborer who had been sent out to assist in the Mission, was from necessity devoted to the study of the language. These important means were not however, entirely neglected. In the first year of the Mission, regular services were begun on the week days, and on the sabbaths, which have ever since been continued. Every morning the Chinese domestics, workmen, and scholars, met for Christian worship. A portion of the New Testament, or of such other books as had then been printed, was read, and short practical remarks made on it; after which prayer was offered up. On sabbaths, this morning exercise was postponed till mid-day, in consequence of having to preach in the Dutch Church at ten o'clock. At one o'clock, the Chinese Scriptures were read, and something in form of an exhortation, longer than that usual on week days, was delivered. At half past three, the scholars were examined and heard repeat their catechism. About five, Mr. M. frequently spent an hour in town distributing tracts, or conversing with the heathen. At eight o'clock, the Scriptures were again read, remarks made on them, and a short prayer concluded the service. The number of hearers, was always small—sometimes one—two—four, &c. from the neighbouring streets, joined the regular attendants, and twenty grown persons was the largest number that attended. Three, five, or eight, were the ordinary number of adult hearers. The others came occasionally, some from curiosity, some perhaps from a wish to be employed. When the curiosity of the former was sa-

tified; and the latter perceived, that there was no worldly gain proposed to their view, they came but seldom. But from whatever motive they came, the preacher was always glad to see them, knowing that the heathen never attend to the Gospel at first from sincere attachment to the truth.—It is under the Gospel alone, that we can expect this attachment to be formed. It is indeed, lamentable to see how completely the heathen inhabitants of Asia, are under the dominion of mere secular principles; but we must by no means conceal or disguise their real character. The plain matter of fact may excite the sneer of semi-infidels, at the folly of those who attempt a reformation; it may shut up the channels of benevolence, in those who expected immediate conversions; it may even discourage the hearts of some of the best friends of mankind. But the judicious and enlightened christian will see in it a practical confirmation of those sentiments, which the Gospel teaches concerning the ignorance, depravity, and misery of mankind in general, and of the heathen in particular; it will shew him how little the best Pagan systems (for such I consider those of China) can do to bring their adherents to real virtue; and consequently, will strengthen his conviction of the necessity of redoubled exertion in the cause of the Gospel. For, with a firm believer in divine Revelation, the utter impossibility of the eternal salvation of those, who live and die with the love of this world predominant in the heart, can be no matter of doubt. That the Gospel shall finally triumph over the idolatry and wickedness of the nations, notwithstanding its apparently slow progress, is to him equally certain. Let every fresh display of the native depravity of the Pagan mind, (a depravity indeed common to man) give ardor,

to our prayers, wing our zeal with velocity, enlarge our benevolence; and teach us to join laborious perseverance in active service, with unshaken confidence in the divine promises. In dispensing oral instruction to the few heathen that attended, Mr. M. found the catechism and tracts, composed by his colleague, of great assistance. Written in a plain style, and free from the stiffness which generally adheres to translations, these tracts were easily understood by the heathen: and a page or two, often furnished the ground of the exhortations addressed to them. He placed a copy before each individual, and went over the portion selected for the occasion, amplifying and enlarging where either his own small stock of Chinese words would admit, or where the subject required most illustration. The same method was observed in reading the New Testament. The people, having the books before them, could more easily understand the explanation. He had seen in Scotland, his native country, the beneficial effects of this practice on the people, who generally keep their Bibles open in Church, at the chapter which the Minister is explaining; and follow him, by turning to the passages which he quotes; thus, their minds are fixed on the word of God itself, and they are enabled to peruse the same passages again in private with more advantage. He wished of course to introduce this useful practice among the people to whom he was sent; and it has been continued in Malacca to the present time, nor it is hoped, without some benefit to the Chinese.

Occasional opportunities of conversing with the heathen and explaining the radical principles of christianity to them, offered.—Sailors and passengers from Chinese junks, from Siam, Java, &c. called, to get tracts; they were also visited on

board their own vessels; and something said with a view of awakening their minds to inquiry after the true God and the Saviour. Mr. M. likewise visited the heathen in their own houses and shops from time to time; and tried to impart to them, the knowledge of salvation. On these occasions, a tract or part of it, or a verse of the Testament, was read to three, six, or more persons, as they chanced to attend; and a little explanation added. When this was ended in one shop or house, he went on to another; and here, as in the stated services at home, he experienced great assistance from the labors of his predecessor in the work. To have something in an intelligible form drawn up and printed, to put into the hands of the people, assists both the speaker and hearers, and will be understood by the latter, when much that is spoken through a foreign accent, will not be comprehended. A remark naturally arises from this, namely, that a Missionary who has the labors of a senior fellow-servant in print, to assist him, may be able to be useful much earlier among the people, than if he had to depend solely on his own resources; and he should gladly avail himself of such aid, thankful to the great Head of the Church for the gifts which he has been pleased to bestow on his servants of former ages, or on contemporary laborers. An indolent man's making himself dependent on the labors of others, that he may enjoy the repose of sloth; and a diligent, persevering man's seizing on every facility furnished him, that his progress to usefulness may be accelerated,—are quite different things: in a Missionary, the former would be unpardonable; while the latter is evidently his duty. After the establishment of the Mission at Malacca, many opportunities of circulating *the Holy Scriptures and religi-*

ous tracts, presented themselves, not only in the settlement itself, but also, by means of native trading vessels, passengers, &c. to China, Cochin-China, Siam, and almost every Chinese colony on the Malayan Archipelago. These books and tracts were indeed as "bread cast on the waters," and may not be "received again till after *many* days;" yet, when a Missionary cannot travel personally to a neighbouring country, and declare with the living voice, the great doctrines of Revelation, it is his duty to send the readiest substitute; and who can tell that these little Ministers of peace, which neither eat nor drink, are neither affected by climate, nor afraid of persecution,—may not "prepare the way of the Lord, and make ready a people for him?"

In every Mission established among the heathen, *difficulties* are to be looked for. At Malacca, some were soon experienced; but of a different kind from those felt in many other parts of the heathen world. Here, there were no particular difficulties in regard to food, clothing, habitation, and personal safety. There was no persecution or opposition from the Government; but on the contrary, the utmost freedom to promote christian truth by every approved means. The difficulties arose chiefly from three sources. The *var ety of dialects* that was found to prevail among the Chinese, constituted a great difficulty in the communication of knowledge. The Fokien dialect was spoken by the greater part; that of Canton, by a considerable number; and the Mandarin or Court dialect, though understood by a few, was not generally spoken. The first, Mr. M. had had no opportunity of learning; the second, he could speak but very imperfectly,—to the third, he had paid most attention. Thus, when going among the

people, in one house the chief part of what was said, was understood; in the next, perhaps a half; and in a third, not more than a few sentences. In addressing a small company of fifteen or twenty persons, a knowledge of two dialects, is in many instances necessary, in order to impart instruction with effect to all. This difficulty will be general-ly met with in the Chinese colonies, settled on the Archipelago; as persons from various provinces, are collected together in the same place; therefore, instead of a knowledge of one dialect answering the end, a Missionary would require some knowledge of *three*, in order to be extensively useful as *preacher*. In China itself the case is different: the knowledge of one dialect will enable a man to preach the Gospel intelligibly to hundreds of thousands of persons. Among those Chinese who are settled in what is called K'ow-wae-kwō, i. e. the outside nations, the *Fukien* dialect seems to prevail most extensively, and hence for a Missionary, whose time is to be chiefly devoted to preaching and oral instruction, it is of the utmost importance. To acquire a knowledge of several spoken dialects, and a facility therein, requires a talent for languages, a set of good teeth, a peculiar flexibility in the organs of enunciation, a nice discrimination in the ear, much attention to the modulation of the voice, and frequent intercourse with the people. It is also a rare thing to see a man, after the age of twenty-five, acquire a good pronunciation of a foreign tongue. Hence, by the way, we see the necessity of native Missionaries, or of some Institution in which foreigners can, from an early age, be initiated into the languages. Where the concerns of a Mission devolve chiefly on one person; where there is much literary labor; and where the attention is often diverted by various duties,—the

learning of several dialects to such a degree as to render them really serviceable to the interests of truth, is impracticable. Very little therefore, was done at the Fokeen dialect in Malacca, till the year 1818, when the attention of another laborer was directed to it, who made very considerable progress therein.

The difficulty arising from a variety in the language, was found to be greatly increased from the inter-marriages of the Chinese with Malay women. No females ever leave China: the prejudices of the people against this, are exceedingly strong. The consequence is, that most Chinamen, when they settle in a colony abroad, marry women of the place, and the children which proceed from such connections, learn the language of their mothers first. In Java, Malacca, &c. many Chinese, from their earliest infancy, being accustomed to speak Malay, scarcely understand the language of their fathers at all. They speak Malay almost entirely; but never learn to read it. Their reading is always in Chinese; yet with many, reading is carried to so small an extent, as to leave them without the ability of perusing even the plainest book. The task of communicating knowledge to persons of such various spoken dialects, is much greater than any one, who has not repeatedly made the experiment, can conceive. If it were allowable for Missionaries to shift difficulties, there are perhaps few that they would more readily turn aside from than this.

Again, it was found *impracticable to collect any number of bearers*. In other parts of India, we read of hundreds and thousands listening to a Missionary. Here, *ten persons* could scarcely be brought together, either in the streets, or in a place appointed for worship. The heathen were allowed

to buy and sell, and carry on their ordinary labors on the sabbath, just as on other days; it was therefore, in vain to expect any reverence for that day among them, or any more readiness to attend on divine things. The writer of these pages, is very far from supposing that true religion derives much advantage from mere acts of civil authority, or that any people should be compelled to observe the Institutions of the Gospel; at the same time, he thinks there are very strong reasons to question the propriety of allowing the sabbath to be thus openly profaned, in christian colonies. Christian rulers would do well to consider what the Scriptures say on this subject. But if it be wrong to permit idolaters to carry on open trade and every kind of labor on the sabbath, it must surely be a greater crime to *empty* them to do work on that day, and to wink at the gross breaches of the sabbath, of which professing christians are guilty.

The same difficulty of collecting a congregation has all along been felt; and it will not be easily or speedily overcome. The Chinese spend the whole day in hard labor; and their evenings are very commonly devoted to gambling, where that ruinous practice is permitted. When a few persons came to hear, it was no easy matter to fix their attention. Some would be talking; others, laughing at the newness of the things spoken; others, smoking their pipes; others, on coming in and going out, would pass through the usual routine of their ceremony, just as they act in the temples of their own gods, before which nothing alike reverence is ever seen. They did these things, it was believed, more from habit and ignorance, than from intentional disrespect to the word of God; but the difficulty to the speaker was nearly the same. The few, in-

deed, who attended regularly, became after a short time, remarkably decorous and attentive. But this can never be expected at first.

The prevalence of the *secta philosophy of the school of Confucius*, constituted another difficulty in the way of the Mission; but as there will be occasion to notice this afterwards, we shall pass it over for the time.

The establishment of a *Malay Mission* in these countries, was a thing exceedingly to be desired. The chief part of the inhabitants of the numerous Islands of the eastern Archipelago, as well as of the Peninsula of Malacca, are enveloped in the delusions of Islamism; not indeed of pure Islamism, but of a species of it, mixed with the superstitions and even idolatries of the aborigines of the countries into which it has been introduced. This heterogeneous mass of error and superstition, renders the moral and spiritual state of the Malays, very wretched, their conversion very difficult; and the planting of the Gospel among them, an object worthy of more attention from christian societies, than it has yet received. They are but a partially civilized people; a very small proportion of them can read, and their reading is much confined to the Arabic—the language of the Koran, and, as they suppose, of paradise too! The improvement of mankind has suffered greatly in many countries, from the notion of one language being exclusively proper for religion—rom their self-devised *lingua Ecclesie*, as if Deity were to be charmed by strange sounds, or his creatures, instructed through the medium of a language which they do not understand! Of all the insults offered to common sense and the human understanding, from the day that sin first entered our world to this hour, there is none greater than this; and its

extensive prevalence, is but an additional confirmation of our belief, that mental "blindness has happened" to our species. This partial preference for the Arabic, has led the Malays to think lightly of their own language, which they call *bahasa duniya*, i. e. the language of this world; and hence, though perhaps, the most harmonious of all the languages of the East, it has been less cultivated than the greater part of them. This prejudice forms an obstacle to their religious improvement, in two ways: it has led to a very general neglect of Malay education, so that but one here and there is found capable of reading books, written in Malay. Again, having been taught to consider the Arabic as the only language acceptable to God and fit to be employed in his worship, it has weakened their veneration for every kind of religious instruction which does not pass through that medium. And yet were a Missionary to preach to them in Arabic, there is not perhaps one in a hundred that would understand him. They are found to possess much of the bigotry and prejudice which are inseparable from Islamism, without one half of the knowledge of the system which is possessed by their fellow believers, on the west of India. A knowledge of the unity and perfection of the divine nature, of the doctrines of divine providence, the resurrection, and future judgment, &c. they indeed possess; but it is obscure and feeble, and moreover, mixed with such a mass of error, as almost entirely to hinder its operation on the mind, and prevent its tendency to produce a virtuous conduct; so that they may still be said to be almost "Atheists, and without hope in the world;" for there is in reality very little difference as to virtuous effects on the heart and life, between not believing that there is a God at all, (were

such a pitch of atheism possible,) and believing him to be something totally different from what he is. The meagre specimens of christianity which the Malays and Javanese have commonly seen displayed by those who call themselves the followers of Christ, have not tended to produce reverence for the system. The abominable idolatries of the Church of Rome, the idle and ostentatious trumpery of ceremony that attends her masses, processions, funerals, &c. excite in Mahometans, the deepest disgust; and lead them to think with abhorrence of that noble system, of which those absurdities are but the unhallowed appendages. Nor has the conduct of Protestants had a better effect upon them. Though the Protestant religion be free from the absurdities which attach themselves to the Catholic, yet the practice of its adherents, has been equally injurious to the cause of truth, and equally tended to harden the hearts of Mahometans against the Gospel. The total neglect of all religion which prevails too generally among the Protestants of these colonies; and the public and bare faced profanation of the sabbath by both Catholics and Protestants; the avarice, lying, and cezening which appear in carrying on commerce; the drunkenness, loose morals, and hardness of heart towards slaves, which have at times been manifested by the professors of the Gospel,—have steeled the Mussulman's soul against Christianity. He has scarcely ever seen its excellencies displayed; hence he conceives that it has none. He cannot think well of a system, the adherents of which, pay so little regard to God, to truth, and to duty. These remarks shew both the necessity of attempting the conversion of the Malays, and the difficulty of the task. But as christian duty ought not to vary with human opinions, so neither ought Christian

zeal to be impeded by difficulties. The ardor and liberality of christians in the present age, seem to acquire strength and expansion from impediments; hence there is no fear, that the former will subside or the latter contract, by a full statement of the real condition, the strong prejudices, and the deep depravity of a people to whom the Gospel is sent.

It was above stated, (see sect. 13, page 138) that Missionaries to settle among the Malays, were expected. Accordingly on 27th Sept. 1815, the same year in which the Chinese Mission was begun, the Rev. C. H. Thomsen, (originally from Hultsein, in Lower Saxony,) with Mrs. T. landed at Malacca, to begin the good work among the Malays. Mr. T.'s time during the remaining part of the year was spent in assiduous application to the study of the language, and in making preparations for a school, which he began the year following. As his acquaintance with the language, and intercourse with the people, increased, he conceived that a version the Scriptures in a plainer style, and more purely Malay, than that which was re-printing at Bengal, would greatly facilitate the communication of christian truth to the people. That highly respectable version, originally executed by Dutch Clergymen, abounds with numerous Arabic words; Portuguese words are also found in it; and it is generally written in what is called by the Dutch, the "*high Malay*;" hence it is not so easily understood by common readers. These considerations induced Mr. T. to form the resolution of attempting a translation of at least part of the New Testament, in a simpler style, as soon as his attainments in the language should enable him to undertake it.

In the close of the year, the *Ultra-ganges' Mission Library* was begun. The advantages of public libraries, are sufficiently known to be appreciated.

In foreign countries where European books are not easily procurable, a good library is an invaluable treasure. Where a few Missionaries labor together on the same place, they cannot be badly off for such works as lie most in their own way. When their labor calls them to separate, each one requires his own library with him; hence the necessity of a public general one, to which all may have access when near, but over which no individual can have control. In a station at which there is a view to establish a public Seminary, a large collection of books in all languages, and on all subjects, is necessary. There, the best works on all the different departments of theology, literature, science, and history ought to be collected. Native books, or those written in the vernacular tongues are of peculiar importance. They should be principally sought after; and no means left untried to procure a full supply; because Missionary objects cannot be accomplished without a knowledge of the languages, and that knowledge cannot be fully attained without books, written by the learned men of the country.

In regard to useful objects, it does not seem necessary to wait till a large collection of materials be made before they be begun. The conviction of their utility being once firmly fixed in the mind, let them be attempted in dependence on divine providence, and on the co-operation of those men to whom they approve themselves. If they be essentially connected with the improvement and happiness of but a small portion of mankind, they will ultimately prosper, however unpromising in their first stages. The Ultrages Mission Library was begun with only about ten small volumes of European books, and a very few of Chinese. It was hoped the number would increase, which hope has not been disappointed.

SECTION XV.

A grant of land to the Mission obtained—Malay and English school—Illness and death of Mrs. Thomson—A new Chinese school opened—A catechism for youth composed—Tracts and translations—Baptism of a Chinese—Printing press established—Assistance received from the Bible and Tract Societies—Mr. Morrison's Journey to Peking, &c.

THE Mission at Malacca was for the first year, without any land of its own, on which to erect such buildings as were necessary for the accommodation of the Missionaries, and for the execution of the various labors in which they were engaged. It was therefore considered advisable, that an application should be made to the Government of Penang, requesting a grant of land. In January, 1816, Mr. M. went to that island, and by the advice of some friends, presented a memorial to the Honorable the Governor in Council, soliciting a grant of land to the Mission at Malacca; permission to establish a printing press; and the privilege of free passages in cruising vessels under the orders of Government, for the Members of the Ultra-ganges Missions, to such parts of the Archipelago, as the cruisers should be visiting, and the labors of the Missionaries require them to go. The following is an extract from the answer of the Government:

— "I have the honor to acknowledge the receipt of your letter to the address of the Honorable the

Governor in Council, which, having been submitted to his consideration, he is pleased to express his warm and cordial approbation of the benevolent objects in view, and disposed to afford the countenance and support of Government thereto.

"The Governor in Council has therefore pleasure in complying, as far as he is enabled to do, with the several applications conveyed in your letter, and although the expected restoration of the settlement of Malacca to the Sovereign of the Netherlands, puts it out of his power now to make any alienation of any part of the lands, he has intrusted the Resident at Malacca to allot to the Mission a piece of waste ground, under a conditional grant, the confirmation of which or otherwise must of course depend upon the Dutch Government. The Governor in Council at the same time, indulges a hope, that the laudable and pious objects of the Mission will appear to the future Government of Malacca, not less than they do to himself, deserving of every liberal encouragement; and he will not fail in the event of the restoration of that settlement, to bring under the particular notice of the new authorities, this conditional grant, and the objects for which it has been granted.

"The Governor in Council accedes to the other requests preferred by you, and will give directions, that the cruizers under the orders of this Government, shall afford every accommodation to yourself and the brethren of the Mission, that the service on which they may be employed will admit.

"The request to establish a printing press at Malacca for printing in the native languages, is also acceded to, and the Governor in Council in conclusion, desires to express his wishes for the success of the objects of the Mission."

.. Here it is proper to acknowledge the obligations under which these Missions have been laid, by the late Honorable W. Petrie, Governor of Penang, and his successor the Honorable Col. Bannerman, together with the Honorable the Members of Council, for the kindness manifested in the instance under consideration, and in various subsequent instances: a cordial readiness has ever been shewn by that Government, to promote our objects both at Penang and Malacca, which, while it demands our grateful thanks, ought to stimulate us to pursue our work with increasing ardor and prudence.

While at this presidency, Mr. M. had many opportunities of circulating the Scriptures and tracts among the Chinese; and experienced much politeness from Major McInnes, the Rev. Mr. Hutchings, the Clergyman, W. Scott, Esq. and other English Gentlemen, to whom his acknowledgments are justly due.

After returning from Penang, it was found on inquiry that the Government possessed no land in the immediate vicinity of Malacca. A spot at St. John's Hill was accordingly granted; but, being at a considerable distance from town, it was suggested by Dr. Chalmers and John Macalister, Esq. that an attempt to exchange it with one of smaller dimensions and more convenient for our purposes, should be made. By the assistance and counsel of these gentlemen, an exchange was made with *Tambe Amat Saib*, for the premises at the western gate of the town of Malacca, on which the Mission now stands. *Seven hundred Spanish dollars* (£. 200,) together with the ground at St. John's Hill, were given him in lieu of his property; and in order fully to secure his premises to the Mission, on the one hand, and to prevent him from being aloof by future uncertainties on the other, it was

further stipulated that, in case of the Dutch Government's refusing, at the expected transfer of the settlement, to confirm the grant of land conditionally made to the Mission by the Penang Government, (a thing which was not however anticipated)—in this case it was stipulated, that the Mission should pay to him the sum at which the ground at St. John's Hill was valued in the agreement.

This year Mr. Thomsen began a *Malay and English School* which promised very favorably. But, in consequence of the protracted and complicated illness of Mrs. Thomsen, a sea voyage was rendered necessary; and the school, with the other departments of the Malay branch of the Mission at Malacca, were necessarily put a stop to, and suffered a long intermission of more than fifteen months. Mr. and Mrs. T. left Malacca 12th Sept. and went to Java; but as she derived no advantage in regard to health in that place, they proceeded on to England. But it pleased the Sovereign disposer of all things, to cut short the sufferings of this pious and spiritual-minded woman on the passage. On the 4th Feb. 1817, she died at sea, in the triumphs of Christian faith and hope, exclaiming:—"I am happy!—I am happy! come thou blessed spirit! Oh! come."*—Mrs. T. was a woman of a very tender and delicate constitution; eminently devoted to God; and "of a meek and quiet spirit." Mr. T. proceeded to England and returned to Malacca again in December, 1817.

From the very commencement of the Mission at Malacca, an English school had been proposed for the children of the Christians, which met the cordial approbation of the local Government. A

* See an account of Mrs. Thomsen's death in the *Indo-Chinese Gleaner*, No. 3, p. 72.

house for the purpose was accordingly erected at the expense of the Consistory of the Reformed Church; and means taken to procure a teacher from Madras. But in the interim, news arrived that a speedy transfer of Malacca to the Dutch Government, might be expected, which made the people more indifferent about the English language. Hence the school house which had been erected for the children and youth of the Christians, was for a time employed as a Chinese school.

During the preceding year, there was only one Chinese school. It was taught in the Fokien dialect, and the number of scholars as above noticed, was but small, not exceeding sixteen. At the commencement of this year, the number increased to 40, and in course of several months to about 57. The use of the new school was obligingly granted for these Fokien children. A second school, to be taught in the Canton dialect, began with this year. The number of Canton people in Malacca is comparatively small: hence 23 is the highest number of boys that has yet appeared on the list of this school—it has often been much below that number. There were 23 on the list the first year, so that in both schools their were eighty boys—about fifty-five formed the average of the daily attendants.

In trying to impart religious instruction to the scholars, the want of a catechism written purposely for *young* persons, was felt. The catechism which they had been learning, was better suited to grown persons, and those who had some previous knowledge of the christian system. In the close of 1815, Mr. M. had begun a translation of Watts' second catechism with this view; but in reviewing it the following year, there appeared something wanting to render the instruction exactly suited to the state of a *pagan* mind. Most books written for Christian youth, suppose more

knowledge and fewer prejudices than we find existing among heathens of the same age. There is also a certain stiffness almost inseparable from a mere translation, which prevents the reader from perusing it with that ease and pleasure which the perusal of an original composition might be expected to afford. In books for children, the difficulty of attaining sufficient plainness and simplicity of ideas and of words, is very great; particularly in a foreign and pagan language, where many theological terms, however simplified, will be new, not to children only, but also to men of years and understanding. These considerations induced Mr. M. to give up the idea of a mere translation of Watts' and to make it rather a kind of foundation to go upon—using the ideas where they seemed to be suitable, and adding, or paring off, as appeared most for edification. He composed and finished this little work, which was called "*the Youth's Catechism*," in the spring and summer of 1816. A considerable part of it was written in affliction, and under an impression that it might probably be the last service he should be permitted to attempt, for the instruction of the Chinese. This impression, which should never be long absent from any Missionary's mind, led to a greater fulness of matter than was at first intended: so that it contains a summary of the whole christian faith. It was printed shortly after, and used in the schools; and also widely circulated along with the other tracts of the Mission.

Two new tracts were written and printed in Chinese this year: one called "*The Strait Gate*;" the other, "*The Sin of Lying*."

A translation of the book of *Deuteronomy*, undertaken at Mr. Morrison's suggestion, was completed at Malacca in the month of July. It was subsequently revised by Mr. Morrison and the translator, and printed.

Till now, no individual of the Chinese, connected with the Mission at Malacca, had manifested any serious wish to make a public profession of christianity. Some appeared to be at times impressed with what they heard and read; but none had courage or decision to declare themselves on the Lord's side.

In course of the summer of 1816, a more than usual attention to the truth, was observed in a Chinese employed as a printer to the Mission. He professed his determination to take up his cross and follow Christ. Means were used to inform him more fully on the nature and qualifications of a true christian profession. Frequent seasons of private conversation and prayer with him were fixed on. The following extract of Mr. M.'s Journal for that year, relates to this person:

"Nov. 3.—*acbatb*.—At twelve o'clock this day I baptized, in the name of the adorable Trinity, Leang-kung-fah, whose name has been already mentioned. The service was performed privately, in a room of the mission-house. Care had been taken, by private conversation, instruction, and prayer, to prepare him for this sacred ordinance: this had been continued for a considerable time. Finding him still stedfast in his wish to become a Christian, I baptized him. The change produced in his sentiments and conduct is, I hope, the effect of Christian truth, and of that alone,—yet, who of mortals can know the heart? Several searching questions were proposed to him in private; and an exercise suited to the case of a heathen candidate for baptism, composed and given to him to read and meditate upon.

"He belongs to the province of Canton, is a single man, about 33 years of age, and has no relatives living, except a father and brother. He can

read a plain book with ease, but has had only a common education; is of a steady character, and frugal habits. His temper is not so sociable and engaging as that of many other Chinese. He was formerly stiff and obstinate, and occasionally troublesome. Of late there has been scarcely any thing of this kind to complain of. He came with me from Canton, in April, 1815, to Malacca. He told me the other day, that he was employed in printing my "*Treatise on the Life of Christ*." Whether he had been seriously impressed with the contents of that book, I am not able to say.

"With respect to his former life, he observed: "I was never much given to idolatry, and seldom went to the temples. I sometimes prayed towards heaven, but lived in careless indifference. Although I rarely went to excess in sin; yet I have been occasionally guilty of drunkenness and other kindred vices. Before I came hither, I knew not God; now I desire to serve him." He wished to be baptized *exactly at twelve o'clock*, "when," to use his own words, "the shadow inclines neither the one way nor the other." What his view in fixing on that precise time was I cannot tell; but, I suppose, it arose from the remains of that superstitious regard to "times," which prevails so generally among the Chinese. I told him, that God had not distinguished one hour from another; and that he, as a disciple of Christ, must in future regard every day and hour alike, except the Sabbath, which is to be devoted specially to the service of God. Aware that some superstitious attachments may, for a considerable time, hang about the first converts from paganism, and that it *is in the church, and under the ordinances thereof*, that these attachments are to be entirely destroyed, I did not think it advisable to delay administering the initiatory ordinance.

"At baptism, the following questions were proposed to him, to which he answered as below.

"*Question 1.* Have you truly turned from idols, to worship and serve the living and true God, the creator of heaven and earth, and all things?—*Answer.*—This is my heart's desire.

"*Q. 2.* Do you know and feel that you are a sinful creature, totally unable to save yourself?—*A.* I know it.

"*Q. 3.* Do you really, from your heart, believe that Jesus Christ is the Son of God, and Saviour of the world; and do you trust in him alone for salvation?—*A.* This is my heart's desire.

"*Q. 4.* Do you expect any worldly advantage, profit, or gain, whatever, by your becoming a Christian?—*A.* None: I receive baptism because it is my duty.

"*Q. 5.* Do you resolve from this day till the day of your death, to live in obedience to all the commandments and ordinances of God; and in justice and righteousness of life before men?—*A.* This is my determination; but I fear my strength is not equal to it.

"On my part, the ordinance was dispensed with mingled affection, joy, hope, and fear. May he be made faithful unto death; and as he is the first fruits of this branch of the mission, may an abundant harvest follow to the joy of the church, and the honour of Christ.

"Since his baptism, some private means have been used to increase his knowledge; to impress his heart more deeply; and to strengthen his faith."

He and his instructor met once a week for reading the Scriptures, conversation, and prayer together. On those occasions Leang-kung-sah used to bring such passages of Scripture, as in his private reading he could not easily understand, to

get them explained. Many important paragraphs were gone over in this way, as Mr. M. considered that to fix his mind on the word of God itself, was of vastly more importance to vital and practical christianity, than to employ the time in conversation about the mere feelings and exercises of the mind, although these were not neglected in their proper place and measure. To make men well acquainted with the word of God, is the only way to fill their minds with the materials by which alone the regeneration and sanctification of their own souls can be effected; and by which alone they can be really useful in turning other sinners to God and holiness.

The establishment of a *printing press*, had been before contemplated, as an object of much importance, and resolved upon, as soon as circumstances would allow, (see above page 139. Res. 7th.) Accordingly, in the spring of this year, after permission to establish a press had been obtained from Government, the kind offices of a gentleman in Bengal, whose name has already been mentioned, were engaged to procure founts of English and Malay types, a printing press, with the necessary apparatus, and workmen. In the month of November, these all arrived from Bengal; but a great difficulty arose about the way of employing them to the best advantage. Through some mistake, six workmen were sent instead of two, and their wages amounted to a considerable sum. When the press was sent for, there were two Missionaries laboring at Malacca, and preparations were making for beginning to print in Malay, as soon as it should arrive. But one of them, and the one engaged in the Malay department, was by divine providence removed from the station for a time, and the period of his

return was uncertain. The whole work devolved on an individual, who had for the time nothing important to employ the press upon, and who had no knowledge of the way of managing a printing establishment to advantage. The workmen had left their homes on the faith of being employed for a considerable time; and justice required that they should not be dismissed. It occurred to Mr. M. that, as *the Missionary Society* had printed an edition of "Bogue's Essay on the New Testament"—and "Daldridge's Rise and Progress of Religion in the Soul," in French, for sale, or gratuitous circulation in France, and on the Continent of Europe,—an edition of the same inestimable books might be printed in English, and either sold, or given away gratis, among our fellow countrymen in the east. Though the expense would doubtless, considerably surpass the proceeds of the sale, yet it appeared the only way of employing the men for the time. It was also considered that though there might be some pecuniary loss, yet the circulation of the great mass of important truth, contained in these publications, might do good to the souls of men, in which case their eternal gain would infinitely counterbalance a pecuniary loss. Many young men come from England to these countries, both in the land and sea service, either before their minds are established in the truth, or after they are corrupted by infidelity and vice. Parental and pastoral instructions, administered perhaps with a careful hand, weeping eyes, and a bleeding heart, are often lost, or apparently so, in the contagion of vice which reigns around the young man when he comes to the east. Every well-wisher to his soul, must be desirous of having some useful book to put into his hand, which may

through the divine blessing, cherish the principles of piety planted in his heart in early life; which may be his "vade mecum," while he "plows the trackless waves;" or his companion in the camp; or his consolation in solitude, sickness, and death—and perhaps also the means of awakening in his breast, a train of reflections which may ultimately issue in repentance, faith, holiness, and eternal life. When a young military man, or a young man engaged in the sea-faring line, passes a sea-port, it never fails to afford a religious pleasure to a good man, to be able to put some highly and generally esteemed Christian book into his hands. Considerations of this nature led to the printing of "Bogue's Essay," and "Doddridge's Rise" at Malacca; some copies were subscribed for, some purchased by a benevolent gentleman, who wished to give them to his young friends, some placed for sale in different parts of India, and a greater part put into the hands of Missionaries in various stations, for gratuitous distribution to proper persons. There are perhaps few modern books of human composition, read with more universal and deserved acceptance, or better calculated to do good to mankind, than the two here noticed.

Another grant of L. 1,000, was this year received from *the British and Foreign Bible Society*, to assist in printing the 12mo. edition of the New Testament which had been before determined on.

It ought to have been noticed in a preceding section, that in consequence of an application to "*The Religious Tract Society*," a sum of L. 300 was voted for the purpose of assisting the Chinese Mission in printing, and circulating religious tracts in the Chinese language. A second grant of L. 400 was subsequently received from the same Society, and for the same purposes. Great

are our obligations to that most useful Institution; and great is the necessity that exists, in these pagan lands, for the exercise of its beneficence. Tracts are soon read through, and easily carried about with one. Several hundreds of different sorts and on different subjects, may with facility be packed up in a very small compass.—They admit of greater familiarity of diction and a more diffuse style, than is befitting the majestic sublimity of the sacred oracles themselves. They may be circulated more widely than the sacred Scriptures can. If we calculate either the price, or the persons capable of deriving profit from religious books among the Chinese, we shall find that *fifty* tracts may be given away for *one* New Testament. Thus *fifty persons* may be made acquainted with at least *one* important truth, for the expense of one Testament. A Missionary in his itinerant labors among the heathen, can carry a hundred tracts in his hand; and he will ever find great satisfaction in leaving an appropriate one in the house where he has been visiting; or by putting one into the hands of those with whom he has been conversing; or by dropping one on the high-way, where it is likely to be taken up by some passing stranger; or by reading and explaining one to those that are inclined to hear. A tract may be enclosed in a letter, and sent into a persecuting country without much risk of discovery. Several have been actually sent into China in this way. These things shew the high importance of the Tract Society, and how powerful an auxiliary it may become, in the conversion of the heathen to Christ. Indeed it holds the third rank in point of utility among those Societies which constitute the glory of Christendom. *Missionary Societies* must ever be considered as entitled to the first place, at least in

as far as the heathen are concerned; in as much as without their agents, translations of the Scriptures are not likely to be extensively made, nor tracts written. Next in order comes the *Bible Society*, that mighty agent of divine providence for uniting the energies of the christian public, and to which almost every Protestant Mission in the known world is indebted. The *Tract Society* is the last of this sacred triad, and though in some respects it holds a lower place than the other two, in others, its utility is more immediate, extensive and apparent, than that of their's. Nothing is farther from the writer's mind than a wish to excite a dishonorable rivalry among those noble Institutions, which will doubtless by their united efforts, in course of time, make true religion to surround the globe on which we dwell; and extend the boundaries of the Christian Church, as widely as the habitations of men. But it is right that each Institution should have its due honor, and we ought to know in what particular each excels, and how they all unite to promote the great cause of truth and righteousness in the earth. May heaven continue to smile on them all—and may "the joy of the Holy Ghost," dwell abundantly in the hearts of those who direct their concerns.

The Mission at Malacca experienced two bereavements this year; one of a still-born son of Mr. T. in the spring; the other, of David Milne, who died on the 4th of May, two days after his birth.

On the 7th July, (1816,) Mr. Morrison left Macao in the suite of Lord Amherst, British Ambassador to the Court of Peking. They went up the Yellow Sea, arrived at the palace of *Yuen-ming-yuen* on the 29th August, and the Embas-

fy having failed, they returned by land to Canton, at which place they arrived on the 1st January, 1817. This journey afforded a little relaxation to him, which was very necessary after nine years close and incessant study. His health was much improved; considerable historical information of a local kind, was obtained; and many opportunities of becoming acquainted with the various spoken dialects which prevail through the country, presented themselves in course of the trip. He wrote a short Memoir of the Embassy, which it is hoped, he will yet publish, accompanied with copious notes, literary and historical. Besides tracing the failure of that important political mission to its real causes, (which may be supposed to have been done, at least in part, by those who have already written on the subject,) his personal knowledge of Chinese Literature would enable him to add many interesting illustrations of manners, customs, and opinions, both ancient and modern, which cannot be expected from those who have no knowledge of the language, however well they may write in other respects. This may be farther urged on his attention, from the consideration that, by entering in pretty fully into the more important illustrations, and accompanying the notes with copious and appropriate quotations, in the Chinese character, (a translation of which however for the sake of the general reader, would be required)—much benefit to his fellow-laborers in the Chinese Mission, and to foreign students of Chinese, would be likely to accrue. The theory, and especially the modern practice of the Chinese Government, not being detailed in the books which the student reads, he must remain ignorant of the same, and be content to learn what China was several hundred

years back. Something to illustrate *modern* China, is quite a *desideratum*, and it could be very well appended to, or blended with, this Memoir. The writer trusts, that the author may be induced to re-consider the subject, and gratify the wishes of a large circle of friends, by bringing the Memoir forth to light.

While absent at Peking, Mr. Morrison's volume of Dialogues, Chinese and English, was printed, under the superintendence of James Bannerman, Esq. a gentleman belonging to the British Factory.

SECTION XVI.

Buildings erected—New Testament reprinted—Indo-Chinese Gleaner begun—Mr. Medhurst's arrival—Mrs. Milne's illness, and voyage to China—soon followed thither by her husband—Translations—Exposition of the Lord's prayer—Assistance received from America—Mr. Morrison's publications. Arrival of five Brethren—Death of Mrs. Milne—Mission at Penang and Java begun, &c.

IN January, 1817, a row of buildings on the right side of the garden, in which were a printing office, paper store, and various rooms for the accommodation of the people employed in the service of the Mission, was completed. The building, which was begun in 1816, is strong, and having many doors and windows, is well adapted for useful purposes; it is well ventilated, and capable of being divided into many small but commodious apartments, in each of which an individual, on the plan of the natives, could live in a very comfortable manner. Should the objects so far prosper, as to bring a few native students under the superintendence of the Mission, they will be comfortably accommodated in such parts of these as can be spared from the printing. This was in eye when the plan was formed.

The proximity of our premises to the sea, and the daily inroads which that potent element makes on the east side of the straits of Malacca, made it necessary to construct a strong fence in

front of the Mission House. A stone wall, running across all the breadth of the premises, was erected on the beach in the summer of 1816, under the superintendence of Mr. Thomsen, previously to his departure to England.

The difficulty of printing christian books in China, had great influence in determining the minds of the Missionaries, to seek a quiet retreat at some little distance, where the Scriptures and other books could be printed without subjecting them to the constant fear of interruption. That quiet retreat was now obtained; and in order to take an early advantage thereof, a large supply of paper, work men, &c. was sent to Malacca in course of the spring of 1817, to print the duodecimo edition of the New Testament. The translation had been revised by the translator himself, and the blocks prepared in China. An unfortunate occurrence occasioned the principal part of the blocks to be destroyed; and there was no resource but to go to the expense of having a new set prepared. When the paper, blocks, and workmen came, the new range of houses, was found insufficient, being already pretty well filled, with the presses, printers, Chinese teachers, &c. A second range was accordingly built on the opposite side, fronting the other; and as soon as ready, the paper, &c. placed therein. This range was built much on the same plan with the former, and may be appropriated either to the purposes of business, or for the habitation of natives employed on the establishment. But more than a half of these houses was built on a slighter scale, than those first erected. Those were all of good, strong, brick walls, and tiled; but more than a half of these, was built of the bark of a tree, and covered with reed. The reason of this was, partly from narrow funds,

and partly from an idea that, after the New and Old Testament should be printed, so many houses would not be necessary. The bark houses, were also made wider than the others, that they might answer for schools. At the present time, (July, 1819,) both ranges are quite full, and more will very likely be required. The same year, a wall of brick was raised along part of one side of the premises; and the back part of the ground, behind where the garden now is, was partly cleared of brushwood and useless trees, which obstructed the current of air and made the situation less healthy; but not sufficiently cleared to render the place either useful or comfortable: that was an after work which Mr. Thomsen superintended on his return from Europe, the following year, when a wall round the back of the premises was built; the ground drained; the roots of trees taken out; a road made; a garden formed; and the soil dug up.—This was a most troublesome labor, and very expensive; but absolutely necessary to render the Mission property safe from depredations, and the situation comfortable. What added to the difficulty of the work was, that the wall, having to pass through a marsh, behoved to be built on piles of wood, driven into the ground, which were covered with durable plank, after which the brick work was put on.

The size and expense of these houses, walls, &c. are as follows:

The range on the right side of the garden, 114 feet by 16—expense, dolls. 530.

The range on the left side, brick part, 49 feet by 16—bark part, 54 by 18—expense dolls. 260.

Stone wall on the beach, high 10 feet, long 250, dolls. 260.

—Subsequent repairs rendered necessary by breaches made in it by the sea, about dolls. 100.

Wall on part of the right side of the garden, high $4\frac{1}{2}$ feet, long 250, dolls. 40.

Wall round the back of the premises, high $9\frac{1}{2}$ feet, long 735, dolls. 763.

Railing, (wood) in front, 220 feet long, dolls. 40.

The first expense only is here calculated. It is indeed great, when we consider the limited nature of the Society's funds; but it was laid out with much economy, and in a way that will prove of permanent utility to the establishment.

A small PERIODICAL PUBLICATION, in English, had been contemplated for years, and it was embraced in the 8th Resolution, relative to the Ultra-Ganges Missions, (see above page 139.) The first Number was published at Malacca, in May, 1817; and under great disadvantages, as the materials were very scanty, not very interesting, and moreover, put together by the Editor in a time of great family affliction. It was called the Indo-Chinese Gleaner, and has been continued quarterly; but has not yet been able to pay itself. The original projectors afterwards agreed that a trial should be made for at least two or three years; that they should themselves bear whatever loss might for that time attend it; and that if any profits should accrue, they should be devoted to some benevolent object. The following extract of a prospectus, published in the spring of 1818, will shew the design and objects of this little work.

“Published at Malacca, every quarter, viz. in January, April, July, and October, “THE INDO-CHINESE GLEANER; containing various intelligence from China, and the neighbouring countries; miscellaneous notices relative to the History, Philosophy, and Literature of the Indo-Chinese nations; translations from Chinese, Ma-

lay, &c.; essays on Religious Subjects; accounts of the progress of Christian Missions in India; and of the state of Christianity in general.

“Should any profits, after clearing the expense of paper, printing, and postages, result from this publication, they are to be divided equally between the following objects:

“1.—THE FUND FOR WIDOWS AND ORPHANS OF MISSIONARIES BELONGING TO THE ULTRA-GANGES MISSIONS, and for such of their Brethren on this side the Cape of Good Hope, as shall subscribe to that Fund, and contribute papers to this Publication

“2.—CHARITIES AMONG THE HEATHEN.—That is, to feed, clothe, and educate such heathen orphans and poor children, as may be placed under the care of the ULTRA-GANGES MISSIONS; and to assist widows, the aged, deaf, dumb, blind, and lame; and such other heathens, or converts from among the heathen, as have no relatives, or strength to labor, or are persecuted, or otherwise deprived of the means of support.”

Like most other of our labors, the Indo-Chinese Gleaner is yet but in its infancy. Correspondents and contributors have hitherto been few. Usefulness is more its aim than excellence. To those who wish to collect authentic information on its principal topics, it will not be found unworthy of their attention. Those who are either desirous, or qualified, to blame and criticize, may find abundance of room. Little comparatively, is yet known of the subjects which fill the most of its pages. Such materials are selected, as are likely to be interesting to the philosopher, to the historian, and especially to the Missionary. Common Christian edification, though not

over-looked, does not so properly belong to its province, as to that of some other Periodical works. It rather aims to unfold the Indo-Chinese nations to those who have little opportunity of knowing them, than to circulate European intelligence.

As the number of correspondents in various parts of India, is increasing, it is not perhaps presuming too far to expect that the work will become interesting. Whether it will ever, in a pecuniary point of view, be of service to the benevolent objects which are to share its profits, is a problem. The number of English readers on this side of India is small, and the sending of the work to other parts, especially to Europe, is attended with some expense and uncertainty. But should it never be able to do more than pay its own expense, it may nevertheless be serviceable to Missionaries, and to the cause of knowledge in general, to continue the publication thereof. Important questions may be discussed. Useful essays will now and then appear. Hints of Asiatic and European intelligence, will be animating and instructive to those who are much shut out from foreign communications. To a body of men whose views are united in what regards the truth and its propagation among mankind, some common medium to the public, is desirable. Our distance from Europe, renders our intercourse with it seldom and precarious. Periodical publications are calculated to excite the mind to profitable reflection. In the intellectual wastes which Missionaries generally inhabit, thought rusts; mental energy languishes; and sentiment, destitute of the necessary support, degenerates. When a Periodical publication combines (as it is hoped this will) religion and philosophy, literature and history, there is something for minds of various

moulds; something to inform the understanding; something to rouse the dormant feelings; something to awaken caution; something to encourage languishing hope; something to excite benevolent sympathies; something to draw out fervent prayer to God, cordial thanks for his blessings, active zeal in his cause, and ardent love to all his children. Missionaries have but little time for letter writing, and yet they cannot do well without it. When they write to their brethren around, they must of necessity write the same things over and over again; now, by uniting in the support of a periodical publication, the most interesting things (fit for the public eye) which occur to them, in their families, station, and labors, would, by once writing, find an easy and expeditious communication through its medium. Thus, while edification would be promoted, time would also be saved. While fraternal intercourse would be maintained, the peculiar sentiments of the heathen would be also unfolded. While each would read with interest and profit his brother's communication, the labor and research, the study of native books and manners, necessary to prepare his own quota for the general good, would be of the greatest possible service to himself. Taking all these things into consideration, a small pecuniary loss (should that be inevitable) may be undergone for the sake of continuing a work which may, by increased communications, be made so directly useful to all concerned, and perhaps rendered interesting to the public. Should the loss be too heavy for an individual or two, if equally shared by ten or twenty, it would not be much felt; and perhaps, if necessary, the Missionary Society would assist them.

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In the month of April this year, Mrs. Milne was visited with a most serious illness. On the 7th, she was delivered of a daughter, whom it pleased the Sovereign disposer of all things, to remove by death, after a few days residence on earth. She was baptized on the morning of the 10th, named Sarah, and died about noon the same day. This event bore hard on her mother. Fever almost instantaneously ensued, and reduced her so low that for a whole month, there was scarcely any hope of her life. But it pleased God so far to restore her, as that she was able on the 1st of July to undertake a sea voyage. She arrived with the children, at Macao, on the 29th. Having no assistant in the Mission, her husband could not at that time accompany her, notwithstanding her extreme weakness and need of the aids of affection and friendship. How desirable is it that there should be in every Mission at least two resident laborers. In case of heavy affliction, one could for a time take charge of the whole, and the other, if the case urgently required it, attend his afflicted family. Those who speak and write as if they thought Missionaries should make no efforts for the health, comfort, and respectability of their families, or to protract their own lives, have learnt their notions of relative life from the cant of monastic days, not from the Epistles of St. Paul.

In course of this summer, two evening services in Chinese were begun in town, and continued about two months; after which they were in consequence of Mr. M's departure given up, till the summer of 1819, when they were recommenced by his colleague. Some efforts were made, after the month of January this year, to keep up the Malay Mission. Two small tracts composed by

Mr. Thomsen, were printed, and some distributed. Occasional opportunities were embraced of conversing, though in a very imperfect manner, with children, slaves, and other Mahometans. No stress however can be laid on these feeble attempts. They proceeded from a wish to continue something in the shape of Malay instruction, till the return of him who laid the foundation of the Mission among this people. They were from the same cause as the other services interrupted, and at the same time.

Never was the weight of the establishment at Malacca, so sensibly felt as at this time. Quite alone without any helper in the work; and obliged to part with his family, and struggling with a load of labors and cares, far too heavy for an enfeebled constitution, Mr. M. hailed with unspeakable pleasure the arrival of a colleague, the Rev. Walter Henry Medhurst, who landed, with his family, at Malacca, on the 12th of June. Mr. Medhurst, who received his classical education at St. Paul's School, founded by the celebrated Dean Colet, came out from England by way of Madras, at which place he was detained for several months. He began his Chinese studies with teachableness of spirit, which never fails to secure respect and affection for a young man's character, and to produce a cheerful readiness in others to assist him wherever they can; and he pursued them with a persevering ardor which excited in the mind of his fellow-servant, the pleasing expectation of his making good progress as a Chinese student, and becoming at no very distant period, an useful co-adjutor in the Mission;—an expectation which has by no means been disappointed. His more immediate object was to superintend the printing.

In about a month after Mr. Medhurst's arrival, Mr. Milne departed for a season to China, partly for his own health, and partly on account of his afflicted partner, who had gone thither a little before. He left Malacca 9th August, and landed in China on 3d Sept.—and did not return till the month of February following. During this time, some of the labors of the Mission at Malacca were necessarily interrupted; while other things were carried on as well as the circumstances of the case would admit. The printing, the schools, and the general superintendency of the whole devolved on Mr. Medhurst, who with his Chinese studies, had a heavy burden on his shoulders. The regular morning worship was conducted for part of the time, (i. e. till Mr. M. had committed a form of prayer in Chinese to memory) by a sober heathen, of good moral character, who read a portion of Scripture and a form of prayer which had been composed some time before. The same person also, read, on Sabbath and Thursday evenings, passages out of the books and tracts already printed, to about the usual number of hearers. This he did, it may be supposed, rather as a matter of *obligation*, considering it a duty to his employers, than from *real love to the truth*; for though he has ever been friendly, he has not yet shewn any decided attachment to the Gospel of Christ. He is a devoted follower of *Confucius*, whom he considers the prototype of all excellence, and the immaculate teacher of myriads of ages! However, as the efficacy of God's word is not derived from him who delivers it, and is not suspended even on the faith of the teacher, cases may occur when the services of such men as this, may I

conceive, be employed in some parts of the Missionary work, though it is by no means desirable, if persons more radically qualified could be obtained—a thing often impossible in Missions of only a few years standing. If there be any case in which *written forms of devotion* prove useful, (and I have no doubt, but there are many,) *It is at the first planting of the Gospel among the heathen. Their minds are a perfect void as it regards divine truth; to both the spirit and mode of expression proper for the duty of prayer, they are equally strangers, and must be taught either by book, or by imitation of others. To confine them to forms of prayer, or to suffer them to satisfy themselves with these, would in my opinion, be doing them a serious injury; but yet in such cases as the above, what sober-minded man would not rather see a form of prayer read in the hearing of a few sinful and dependent creatures, than that they should be for weeks and months left without any acts of public worship addressed to the Deity?

Previously to his departure for China, Mr. M. had finished a translation of the book of *Josua*; and while there he translated the book of *Judges*. An Exposition of the Lord's prayer, begun by weekly Lectures in a small temple at Malacca, was filled up and finished there: and a tract, on the *Folly of Idolatry* written, both of which have been since printed. Various opportunities offered for the distribution of tracts and of the holy Scriptures on the borders of that country, for whose numerous inhabitants they are chiefly intended; but in doing any thing there, the utmost caution and reserve were necessary. Very little else of a Missionary nature was done, the object of the visit being health and not labor.

As Mr. Morrison and his colleague were thus in the Providence of God, brought together again for a few months, it appeared desirable to make some arrangements for their future proceedings. They had always considered a principle of *order* of the very first importance; and in as far as their own labors were concerned, had ever observed it. Indeed, without fixed objects and some general rules of pursuing them, the most ardent zeal united to the greatest diligence, can effect very little. They considered that, while regulations of a very minute kind, or over-strained explanations of the most liberal rules, prove vexatious, and burdensome impediments; a general plan, formed of a *few* important and leading particulars, while it keeps the mind bent on one or two prominent objects, secures, at the same time, a liberty for every person concerned, to pursue his own department of the work in his own way—on the contrary greatly promotes a good cause. Being for the time the only Missionaries, Mr. Medhurst excepted, then known to them to be in the country, and of consequence the majority, they in the month of Sept. 1817, drew out a few resolutions which related principally to themselves; and to their brethren only, in as far as the latter should not consider their “*wishes and convenience thwarted*” by adopting the same. These resolutions were signed on the 2d of November the same year, by the two Missionaries in question, who denominated themselves “*The Provisional Committee of the Ultra-Ganges Missions*,” intending as soon as convenient, that a third or fourth person should be added to their number. Though the resolutions then formed were never intended to meet the public eye, yet, for some particular

reasons, they are here subjoined, *verbatim*, and in their unfinished state, together with a few explanatory remarks.

**RESOLUTIONS OF THE PROVISIONAL COMMITTEE OF THE
ULTRA-GANGES MISSIONS.**

The following rules are intended to enable us to employ in the best and most useful manner, that discretionary power which the MISSIONARY SOCIETY has reposed in us. They form but part of a more general and enlarged plan, and are drawn out in the present form for the purpose of ease in referring. They are not intended only or chiefly for our brethren who join us;---they affect ourselves also, and in the first place; though we consider them as applicable to all who are, or may be, (while these rules are in force) attached to these Missions.

I.---We recommend that there be at Malacca, (or any other Station, where there shall be two or more Missionaries) a Public Table; but do not urge it, or if it exist, that every person should attend it. If circumstances should render it difficult for all the Members of the Mission family to meet at every meal, they may once a day, or once a week. We consider it in general, as highly becoming, where it can be attained without thwarting the wishes and convenience of individuals.

II.---It is deemed proper that those Missionaries who come to Malacca, not to remain there, but to go to the neighbouring countries, after gaining an acquaintance with the language; it is deemed proper, that they fall in with the existing regulations of the Mission family, rather than insist on the formation of new ones, which may not be thought useful after their departure.

III.---Considering how little acquaintance the Malays, as a people, have with letters, we recommend it to those of our brethren who come out as Malay Missionaries, to direct their more immediate attention to oral instruction, and the establishment of Schools; as we conceive that the extensive circulation of Books and Tracts among that people, would be of comparatively small present advantage, for want of an ability to read. We do not say, that Books or Tracts should not be prepared and circulated; but it is our opinion

that, in the present state of the Malays, ORAL instruction is of first consideration.

IV.---As the Chinese Mission constitutes the chief object of the head Station, and as the concerns of the Malay Mission, cannot for a considerable time be extensive, we therefore think, that personal accommodations excepted, the chief part of the buildings ought to be appropriated to the Chinese Mission.

V.---With respect to the religious exercises of the Mission family, we think, they should be conducted chiefly by the senior Missionary, as the head of the family; because we conceive that he may be supposed to be better acquainted with the condition of the family, and to know, in general, better the portion of time which can be allotted to these exercises, without interfering with the regular labours of the establishment. It is not however meant that this should be exclusive. It is suggested as what we think in general a measure of order, edification, and propriety.

VI.---We suggest that, if any profitable employment for the Press should be offered, it be taken into due consideration at Malacca, and accepted, or not, accordingly.

VII.---The GLEANER shall be continued, and under the direction of its present Editor.

VIII.---We suggest that proper times be fixed upon for the instruction of our junior brethren, in the native languages, and, if necessary, in Theology, and any other branch of knowledge which the circumstances and facilities of the Mission at Malacca, may admit of imparting. For this purpose, some appropriate chamber in the Mission House, should be prepared, and the whole conducted with due order and reverence.

N. B.---The necessity of circumstances requires that the work of instruction, should, at least for the present, entirely devolve on the senior Missionary at Malacca.

IX.---That as soon as capable, our junior brethren, (or one of them) take itinerating tours to Penang, Java, and other settlements, for the purpose of circulating the Holy Scriptures, Tracts, &c. and after a short time return again.

X.---That we shall, both in China and at Malacca, prepare duplicates, (or at least abstracts) of our Journals and official letters to the MISSIONARY SOCIETY, and send them for each other's information, and that the expense of pre-

paring such copies, duplicates, or abstracts be included in the general accounts of our several stations.

XI.---That for the year 1818, our accounts shall close on the 1st of September; and correct duplicates be forwarded to China, to be inserted in the general account.

XII. --That such buildings as are farther requisite for the head stations, be carried on.

XIII.---That with regard to our own labours, we will endeavour, in addition to what we have now in hand to complete the translation of all that yet remains of the Old Testament, (according to the division that has been made of it between us) in course of the ensuing year (1818)---after which we will endeavour to adopt some means (either by meeting together, or in some other way) of comparing our translations, revising and correcting them, in order to publish the whole in what we shall then deem the most useful form.

XIV.---That such parts of the Old Testament as are already, or shall be at the close of this year, translated, and revised, be printed; and that, if they can be obtained, workmen be hired in China for that purpose, and taken to Malacca.

XV.---We consider it as highly desirable to keep in view the important islands of Japan, to collect all possible information respecting them, and if possible, to prepare, by gradual steps, the way for a voyage, by some of us, to that country at a future time; in order to attain some knowledge of the language, and to ascertain what alterations and modifications, the Chinese version of the Scriptures must undergo, before it can be useful in that country, or whether an entirely new version may not be necessary.

ROBERT MORRISON.

WILLIAM MILNE.

Members of the Provisional Committee
of the Ultra-Ganges Missions.

CANTON, CHINA, NOVEMBER 2, 1817.

ADDITIONAL RESOLUTIONS PASSED BY THE PROVISIONAL
COMMITTEE OF THE ULTRA-GANGES MISSIONS.

1.---RESOLVED, that as a friend ———, has devoted the sum of 4,000 Spanish dollars, for the purpose of erect-

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ing at MALACCA, a building of certain dimensions, to be called **THE ANGLO CHINESE COLLEGE**; and to be employed for the purpose of cultivating the Chinese language, and for such other purposes, (Literary, Theological, and Philosophical,) as are specified in the terms of his grant--we, acting for the **MISSIONARY SOCIETY** at this Station, do, in aid of his benevolent views, allot, in the name of the **MISSIONARY SOCIETY**, a spot of ground, on the **ULTRA-GANGES MISSIONS'** premises at MALACCA, for the site of the said **COLLEGE HOUSE** --- And, as the said friend gives **CONDITIONALLY** so considerable a sum, for the purposes of promoting the interests of literature and of christianity in these countries, we hesitate not, for the welfare of the Mission, to give, in the name of the **MISSIONARY SOCIETY**, the said spot of ground on the same condition as he gives the **COLLEGE HOUSE** itself, viz. that if the **COLLEGE**, shall cease to be employed for the specified purposes mentioned in his grant, we resolve, that the site of the House, (with the House itself,) shall become the property of the Fund, called "**THE FUND FOR WIDOWS AND ORPHANS OF THE ULTRA-GANGES MISSIONS,**" and shall be claimable by the Trustees thereof.

2. --Resolved, that Mr. **MILNE** be charged with the superintendence of building the said **COLLEGE**, and that he adopt the necessary measures for that purpose as soon as convenient.

3. --- Resolved, that the **INDO-CHINESE CLERIC**, he, for the present, carried on at the joint expense of Messrs. **MORRISON** and **MILNE**, and that whatever expense it may already have cost, be paid by them to the **MISSIONARY SOCIETY**.

Resolved, that these three resolutions be referred to the Directors of the **MISSIONARY SOCIETY**, for their consideration and sanction.

4. --- Resolved, that as the condition of Missionaries in these countries, is generally such as to afford them no prospect of making provision, in case of death, for their surviving families, and as no determinate provision has yet been made at home for this purpose, (which, it is hoped, will however be the case, as soon as the resources of our Society will admit) we consider, that the solicitude which naturally arises from such a state of uncertainty, joined to a vast dis-

tance from relatives, and frequently to ill health, is such as greatly tends to weaken their hands in the service of the Churches; and to prove a temptation to them, to shrink from difficult undertakings, in places and times where health and life may be much exposed; and where, in case of the Missionary's death, his family might be left without those rational probabilities and prospects of "food and raiment convenient," which it is the duty of every disciple of Christ, to endeavour to secure for his family.---It is resolved, with a view of aiding to prevent this solicitude (a solicitude which cannot be considered unreasonable,) that a Fund, to be called "**THE FUND FOR WIDOWS AND ORPHANS OF THE ULTRA-GANGES MISSIONS,**" be forth-with established; and that the Sum of 400 Spanish dollars, kindly offered by——, as a commencement of the Fund, be accepted, and deposited in the hands of Trustees. That we, and those of our brethren, who would be entitled to the benefits of the said Fund, do contribute not less (extraordinary cases excepted) than the sum of One Spanish Dollar per annum.

That the Trustees for the time to act provisionally, be the three Senior Missionaries, viz. the Reverend Messrs. MORRISON, MILNE, and THOMSEN; with whom it rests to draw up such regulations and adopt such measures, as may be deemed proper for the increase and management of the Fund. That this resolution be respectfully submitted to the **DIRECTORS OF THE MISSIONARY SOCIETY**, whose aid, both as to advice and contributions, is begged and expected.

ROBERT MORRISON.

W. MILNE.

Members of the Provisional Committee,
of the Ultra Ganges Missions.

CHINA, JANUARY 22, 1818.

With respect to these Resolutions the writer will remark:

1. The Resolutions suppose, that any number of men laboring among the heathen, who are agreed on certain general points, have a right to form rules and regulations for conducting their own labors.

2. They suppose that it is the duty of those who have been longest in the field of labor, to "recommend" and "suggest" to their fellow-servants, who are junior in Missionary service, such measures as they conceive to be useful either to the general cause, or to families and individuals.

3. They suppose that, in ordinary cases, it is greatly for the benefit, of those who come out to join a Mission already established, to fall in with its general plans, for at least several years, till they be better able from local knowledge, and an acquaintance with the language, to form a judgment for themselves.

4. The Resolutions are founded on the supposition, that a principle of subordination among a body of Missionaries, is, to a certain extent, perfectly consonant with the dictates of common sense; agreeable to the letter and spirit of the New Testament; and that its utility is confirmed by its almost universal adoption in every plan, where associated effort is necessary—whether the objects be political, commercial, literary, or religious; or in other words, that "the younger (in the service) should be subject to the elder," where matters of *faith, privilege, or interest* are not concerned.

5. They suppose that, in every family, whether consisting of many or few persons, one should be considered as the head, who should possess some authority over its general movements.

6. The Resolutions suppose that, as the *Mission at Malaccawas originally formed with an especial view to China, and as the best substitute for an actual residence in that country*, the conduct of all its affairs, ought, in conformity with this primary view, to

have a pre-eminent regard to *China*, and to other objects as collateral only. This supposition is in perfect accordance with the first ideas of a settlement for the Chinese in these parts, several years before the station at Malacca was formed; and with every official statement of its objects to the public since.

7. The Resolutions anticipate the formation of other Missions, Malay, Chin &c. in the countries around, and suppose that no small advantages would accrue to such, from considering Malacca, or some one station, as the central point of their operations—and that a close and intimate union of the other Missions which might be formed, with that station, would greatly contribute to the promotion of the Gospel, as well as to the usefulness and comfort of the brethren. It naturally follows, on this supposition, that rather more attention to such central station, than to the others, is necessary, in order to give effect to the general objects; e. g. it ought to be furnished with more laborers; to carry on printing more extensively; to be able, in case of sickness or death occurring in the other stations, to supply the place of those thus laid aside, or removed from the work; and to afford an assylum to the afflicted, to widows, to orphans—who may find it necessary to remove either finally, or for a time, from their own stations, &c. &c.

8. The Resolutions were formed, under an impression that whatever Missions might be established by the Missionary Society in the countries to the eastward of Penang, (inclusive) whether Chinese, Malay, Siamese, &c. they ought all to constitute *one body*, and be connected by some general links, or bands, so as not to appear separate and

isolated companies, without any bonds of union; except those of mere common civility, humanity, interest, or even christian affection.

9. In the Resolutions, it is taken for granted, that, in a few years there would be widows and orphans connected with the Missions, for whom it was a duty to endeavour to make provision. The necessity of great attention to *education*, especially of those who may appear fit subjects for the christian ministry is also most fully recognized.

10. These Resolutions, in as far as any other persons than those that formed them, were likely to be concerned, were perfectly *conditional*. The condition expressed in the 1st, "*where it can be attained without thwarting the wishes and convenience of individuals*," was certainly considered as *implied*, in as far as it could from the nature of the case be applicable, in every following particular. The Resolutions were also, of course subject to the confirmation, or the contrary, of the Missionary Society.

11. Finally, they were formed on the *prospective principle*, that is, with an eye to objects some of which were considered to be at a good distance in point of time.

It is only necessary to add, that these remarks are intended solely to illustrate the principles on which the Resolutions in question, were formed; not to justify, or defend them—In these things let them plead their own cause. Though the writer generally approves of them—he nevertheless will allow them to speak for themselves.

The friends of religion in America had all along taken an interest in the Mission to China, of which they gave in 1816-17, a substantial proof in contributing liberally of their substance to aid the

progress of the Sacred Scriptures. Divie Bethune, Esq New York, and Robert Ralston, Esq Philadelphia, were the authorized mediums of remitting to the Mission, the sum of *three thousand six hundred and sixteen Spanish dollars*, made up from the contributions of several christian communities, in their highly favored country. Our most cordial thanks are, on behalf of the Chinese nation, due to these friends of the Redeemer, for their liberal assistance to the hitherto expensive labors in which we have been engaged. May these proofs of their ardent and well founded zeal for the advancement of truth and righteousness in the earth, be abundantly rewarded, by the rich effusion of the Holy Spirit on their respective Churches and families. The day may come, yea, it doubtless will come, when the Protestant Mission to China will not merely have to make appeals to christian liberality, but also have reports to make equally calculated to excite pious gratitude to God for what he has actually wrought, and to strengthen the faith of those who are waiting for the time when "all flesh shall see His salvation." At present the Church is called to the exercise of *patience*, prayer, and active zeal, with regard to China; and it is highly probable that the slow progress of the Gospel among that people, will, for a very long period, call for the continued exercise of these in a prominent degree, before the joyful shout be heard---that "this vast kingdom also, has reverted to our Lord, and to his Christ!"

In 1817, Mr. Morrison finished his translation of the *Psalms*, and of the book of *Ruth*.—Some progress was made with other portions of the Scriptures, but as they were not finished we shall notice them by and bye. This year he wrote and

printed *A View of China for Philological Purposes*, which contains a sketch of Chinese chronology, geography, government, religion, and customs; designed for the use of persons who study the Chinese language. In this work the author has made a very copious use of the Chinese character; and in my opinion, rendered a most important service to the foreign student of Chinese. In a subsequent edition of the work, besides correcting typographical errors, it may be useful to add the pronunciation, in cases where that has not been done, for the benefit of readers in Europe, who may not have the means of ascertaining the sounds of the written character. In the years 1817-18, he translated *the Morning and Evening Prayers*, of the English Church, just as they stand in the Common Prayer Book, without bringing in the collects. These forms of prayer he printed, together with the Psalter, divided for the thirty days of the month. He considered it better to give a translation than to modify them, deeming their richness of devotional phraseology and generally acknowledged excellence, amply sufficient to compensate for any want of suitability to the state of a partially informed people. He found it necessary to alter a little the prayers for the rulers of the land, so as to render them applicable and suitable to the Chinese Imperial family and Government. The sentence respecting "*enemies*," he left out.* For he thought it often a very difficult matter to determine whether Kings and Rulers do not frequently *make to themselves enemies*, by acts of injustice and oppression. And here we may remark, that in exer-

* The sentence referred to, is: "strengthen him that he may vanquish and overcome all his enemies."

cises of devotion, in which an immediate appeal is made to the Supreme Being, who judges not according to human partialities, there should not only be an absence of all acrimony and enmity of feeling from the heart, but also an entire absence, of all phraseology which may tend to excite contempt of other men; to fire the mind with the desire of revenge; and to strengthen the often ill-founded prejudices and antipathies of one nation against another. Under the Gospel, we have not such direct light to point out our national enemies, as the Jews had, who lived under the immediate government of God, as their political Ruler; and had either express precepts, or the guidance of inspired prophets, to regulate their conduct towards their public enemies. While it is doubtless the duty of nations to pray and be thankful for, deliverance from the designs of their enemies; yet it is surely the most delicate part of public worship—and one from which it is most difficult to exclude the worst passions of the human heart. It is worthy of the attention of the many pious and eminent ministers and dignitaries in churches of our native land, whether or not some alterations, in this particular, would not be a great improvement to the otherwise useful formularies of devotion used in one part of the kingdom; and whether or not public prayers and sermons, on national fasts and days of thanksgiving in all parts of the United Kingdom, be not susceptible of, and do not greatly need, improvement. It is truly lamentable to perceive how directly some prayers and forms of thanksgiving, composed of purpose for such days, and sermons delivered on such occasions, tend to cherish a spirit of hatred, revenge, and love of false glory. Not to speak of some particular precepts of the

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Gospel, which inculcate a spirit and conduct the very reverse, surely the insufferable presumption and ignorance of the divine nature, which seem to lie at the foundation, ought to awaken in every serious mind the deepest disgust at such an outraging of the principles of our common faith; and animate all to the most strenuous efforts for improvement. We justly abominate the conduct of that bloody church, which, after ravishing virgins; ripping up women with child; plucking off the hair and beard; roasting men over the coals; boiling them in caldrons; cutting out the entrails of the yet living mortal;—of that church, which after butchering her thousands and slaying her ten thousands, could send her Priests and Friars in solemn procession through the streets, with flying banners and elevated crosses, singing: “*Te Deum Laudamus!!*” and surely we ought to dread every approach to a similar spirit. At all events, if the evil cannot be speedily cured at home, it becomes the more important for the Missionary abroad to keep every such unscriptural and unhallowed sentiment, at the utmost distance from every thing he publishes to the heathen. He will find among them but too much of the spirit and practice of that wicked Prince, who said, concerning his public enemies: “*curse me them from hence*”—and if, either from a fondness for the remains of that paganism which once overspread Europe, and which has unhappily so blended itself with christianity as in some places nearly to have altered the very nature and complexion of the latter; or if from a mistaken notion that his object will be sooner gained by partly falling in with the reigning sentiment and spirit of the people, he allow himself to deviate from New Testament principles,—he will encumber the sacred system of truth and

duty, with a rubbish which the labor of twenty ages may not be able to remove!

To return from this digression. During the stay of Mr. M. in China, the translation he had made of Deuteronomy and Joshua (already noticed,) was examined by Mr. Morrison, and, after some corrections, approved and resolved to be printed. They also divided between them the remaining books of the Old Testament, wishing if possible to complete the translation of the whole within the year 1818. Mr. Morrison yielded the first choice to his fellow-laborer, who fixed on the remaining part of the Historical Books, from Ruth forward to the book of Psalms, judging these to be the easier, and better suited to his less extensive knowledge of the language. The books, from Genesis to Deuteronomy, and from the Psalms forward to Malachi inclusive, fell to Mr. Morrison's share. They resolved that, if they lived to complete this work, some subsequent arrangement should be made for their meeting together, in order to revise the whole Scriptures, and publish them in what should then appear to be the most convenient form. But it was, as we shall afterwards notice, found impossible for them to accomplish this work within the time limited.

Mr. and Mrs. Milne's health, having been considerably improved by the change of climate and the many attentions of kind friends, they returned to their work at Malacca, where they landed on the 17th of Feb. 1818. They found on their arrival, that fresh assistance was sent from England, to the Missions on this side of India. Rev. C. H. Thomsen, after an absence of fifteen months from Malacca, had returned on 29th December, 1817; accompanied by the Rev. John Slater and Mrs. Slater. They came out by way of Java, at which

place they were detained through Mr. Slater's illness (the Batavia fever,) for a considerable time. On the first of Feb. following, Henrietta Slater was born.

Mr. T. resumed his labors in the Malay department of the Mission; after a little time reopened the Malay and English school; and began one in the Malabar language, which was shortly filled. Though no person then connected with the Mission, knew the Malabar, yet it was hoped there would soon be an opportunity for some one to study it; and as the teacher and children all understood Malay, the operations of the school could be directed through the medium of that language. The total want of christian books in the Malabar, at Malacca, proved a great difficulty which has not yet (October, 1819,) been overcome. Several applications to Bengal and Madras for Malabar books, have been made, but hitherto without effect.

During this year, Mr. Thomsen wrote and printed *A Malay Spelling Book*, with lessons appended. This is the first Malay work of the kind we have heard of, in the *native character*, either by foreigners or Malays, and will doubtless prove a great facility in the education of youth. He also reprinted, with corrections, his *Translation of Dr. Watts' first Catechism*, and the *Treat on the Ten Commandments*.

Mr. Slater came out to assist in the Chinese Mission; and employed himself in the study of the language. His ardor and application were highly creditable to him; but his state of health was such as to oblige him frequently to cease from study, and, indeed, to leave very little hope of his life. He left Malacca on the 9th of August following, and went to China, from whence he returned in

the month of December, having greatly benefited by the change.

Death again visited the Mission family at Malacca. Mr. Medhurst's infant son, William Henry, born on the 27th March, this year, (1818,) died on the 14th of May. On dissection it appeared that an inflammatory obstruction of the bowels, was the immediate cause of the child's death. This heavy stroke was felt by the fond parents; but they were enabled, by divine grace, to bear it with submission to the will of him who cannot err, and who "makes all things," even those most adverse in their own nature, to unite their influence, "for good to them that love God."

On the 14th of September, the Rev. Samuel Milton, Thomas Beighton, and John Ince, with the wives of the two latter, arrived safely at Malacca. In the early part of their passage out from England, they sustained the most imminent danger at sea; but were mercifully preserved. They spent some days at Madras, and touched at Penang on their way to Malacca. On October 3d, Matilda Ince was born.

Immediate calls in different places, for laborers in the Chinese department; and also the importance of having, where practicable, a Chinese and a Malay Missionary settled together in each station, shewed at once the propriety of two of these brethren applying themselves to Chinese studies. Mr. Milton was appointed by the Directors of our Society to assist in the Chinese department of the Mission at Malacca; Messrs. Beighton and Ince, who were desirous of laboring together, settled it between themselves, that the former should study Malay, and the latter Chinese. They began and followed out their studies with ardor and diligence; having as much assistance from native

teachers, and from their senior brethren, as the other labors of the Mission could admit of.

Those that studied Chinese, four in number, (including Mr. Slater, who was absent a few months for his health) read regular public lessons twice a day in that language, with the writer of these pages, and after the month of December, each had besides, the aid of a native teacher, through the chief part of the day. They had opportunity also, once every week as long as they remained at the station, for making their attainments in the language to bear on practical purposes, by writing exercises and pieces of composition, in Chinese—a most valuable branch of Chinese study, to the man who wishes to be early useful, and an accurate scholar. The student that omits it, while he may have the assistance of those who are able to correct and revise his compositions, does himself a great injury. Several parts of Mr. Morrison's Chinese Dictionary had been sent to the station, which, with the Grammar and Dialogues, proved exceedingly helpful. Greater advantages for learning the language, are commonly enjoyed by those who come out a few years after a Mission has been established; and it is every Missionary's duty and wisdom to improve them to the utmost, that he may be able as early as possible, to enter on the more pleasing and more important work of teaching the heathen. Mr. Milton's health was several times so ill, as to oblige him to cease, and at other times much to abate, his assiduous and undeviating application.

In the month of September this year, a change of Government took place at Malacca. The colony was according to the treaty of 1814, restored by the British Resident and Commissioner Major

William Farquhar, to the Honorable the Commissioners of his Majesty the King of the Netherlands. Here, the writer feels it a duty publicly to acknowledge the unremitted attention of the British Government, and of the Resident and Commandant, Major W. Farquhar, to the interests of the Mission at Malacca, ever since its commencement. In his public as well as private capacity, Major Farquhar, rendered every assistance to the objects carrying on by the Missionaries; and on many occasions greatly promoted their domestic comfort. To Dr. W. Cnalmers, of the Bengal Medical Establishment, who was Surgeon to the British Garrison, *and attended the Missionaries and their families gratis, for upwards of three years and a bit; spending often with some of them, long and tedious nights in their afflictions*, and who, to the exercise of his well-known professional talents, joined the attentions of a friend and brother,—to him we are under the greatest obligations, and cannot pass over this part of the history of the Mission without openly acknowledging the same.

Nor would it be pardonable in this place not to acknowledge, how kindly their Honors, the Dutch Commissioners, received an official statement of the objects and views of the Mission, which was laid before them, in the name of the Missionary Society. The Mission was recommended to them by the Penang Government, and by Major Farquhar, and they were pleased to assure the Missionaries, that they should continue to enjoy the same liberty under the Dutch Government, which they had under the English. These assurances have hitherto been fully realized, and there is every reason to hope, that they will continue to be so. To the Honorable J. S. Tunmerman Thyssen, the Governor, our most cordial

and public thanks are due, for the unrestrained freedom which we, in all respects, enjoy, to pursue every branch of our work.

On the 10th of November, the foundation of the *Anglo-Chinese College* was laid, on which occasion the principal Dutch and English authorities were pleased to attend. But as this subject will be more fully noticed hereafter, we shall pass it over for the present, only remarking that, as a Free-school had been established for upwards of three years, there appeared now a still nearer approximation to an object specified above, (see Res. III. page 138,) viz. "*A Seminary*," on a larger scale than had been hitherto attained

In China, the translation of *Exodus*, and *Malachi*, was finished this year by Mr. Morrison, and good progress made with other parts of the sacred volume. In the spring of 1819, the following books were received from him, all ready for the press; *Isaiah*, *Hosea*, *Jer*, *Amos*, *Micah*, *Obadiah*, *Jonah*, *Nabum*, *Haggai*, *Zephaniah*, *Habakkuk*, and *Zechariah*. Besides these, a Chinese pamphlet, containing *Miscellaneous Essays*, doctrinal, practical and polemical, written in 1818, was sent down from him, and printed at Malacca. A small volume, containing *a Voyage round the World*, he composed with the view of combining entertainment with instruction; which was printed in China. To introduce some knowledge of Europe and the western parts of the world among the Chinese, had long been looked upon by him as a most desirable object. He thought it would tend to enlarge their views; and would form an important counterpart of some other efforts of the Mission, which have more immediately in view, the transmission of Chinese knowledge to the west.

This year Mr. Morrison was unanimously and

gratuitously created Doctor in Divinity by the Senatus Academicus of the University of Glasgow, in consequence of the philological works he had published, and was publishing with a view to facilitate the acquisition of the Chinese language. The act of the University, conferring this honor, is indeed dated the 24th Dec. 1817, but it did not reach China till the summer of 1818.

During 1818, the progress made at Malacca in the translation of the Historical books of the Old Testament, was much impeded by a variety of other labors. *Both the books of Samuel, together with the two books of the Kings*, were translated. Three new Chinese tracts were written and printed in course of the year: one on "*The duty of Justice between man and man*;" one on "*The evils of Gambling*;" and a third, containing "*Twelve short discourses*," on twelve texts of Scripture, embracing the chief doctrines of the Gospel.

The Chinese preaching, magazine, &c. continued as before; a new Chinese school was opened; many more tracts were circulated this year than ever before in an equal space of time. Mr. Medhurst had the schools, the printing office, and the distribution of tracts, more immediately for his department. He often visited the Chinese junks in the roads, and the villages, and plantations in the country; distributing tracts, and speaking the word of life to the people.

Thus far the Lord helped. For upwards of eleven years, from the commencement of the Mission in China, though several children had been removed by death, yet there had been but one grown person called away, viz. Mrs. Thomssen, who died at sea, on the 4th February, 1817.* Another bereavement

* See page 171.

of a similar nature, but much heavier in its consequences, by reason of the motherless children who were left behind, now awaited the Mission, in the death of Mrs. Milne, which took place at Malacca, on the 20th of March, 1819—exactly two years and twenty-four days after the death of Mrs. T. Her last child, who was named Farquhar, was born on the 6th of February, after which for some days she appeared to recover rapidly. But she soon fell back, and a very speedy decay of the constitution followed. An anomalous train of puerperal affections, with a predominant determination to the stomach and bowels,—was the means commissioned by God, to remove this excellent woman from the scenes of mortality. She had lived to God from her early youth; and she died in humble hope of eternal salvation, through the merits of Jesus Christ. She possessed in a very high degree that motherly sense, which is beyond all price in domestic life; and was eminently fitted for moving in the family circle. Dignity of mind, honest frankness, and consistent and scriptural piety were displayed in her daily walk. Nor would it perhaps be easy to find one in whom there is such a concentration of that which is amiable from nature, endearing from temper, useful from education, and excellent from divine principles, as there was in her. But what she was, she was “by the grace of God;” and, as is generally the case with the followers of Christ, while in their proper spirit, she seemed to herself, to be “the chief of sinners.”*

* See a short Memoir of Mrs. Milne in the *Indo-Chinese Gleauer*, No. 9.

It had long been the wish of our Society to establish Missions in Java and Penang, and the visit to the former in 1814, and to the latter in 1816, (above noticed, sections 11th and 15th) was undertaken partly with the view of preparing the way for that event. In 1814, while Mr. M. was in Java, the Rev. Messrs. Kam, Supper, and Bruckner, arrived at Batavia from London. The former went to Amboyna, and began a Mission there among the Malays, where he still continues to labor, and has been favored with considerable success. At that time there was a great want of Ministers in the Dutch Churches in Java; hence Mr. Supper was appointed assistant to the Rev. Professor Ross, Batavia; and Mr. Bruckner, to the Rev. Mr. Montanus, Samarang. They were to attend to the work of their Mission, and act as assistants to these aged clergymen among the christians. Mr. B. after a short time changed his sentiments on the subject of baptism; left our Society, and joined the Anti-pædobaptist Missions. He continues to labor at Samarang, under their direction. In the close of 1816, Mr. Supper, in the midst of his labors, fell a sacrifice to the Batavia fever, and thus our Society's Mission at Batavia was for a season interrupted. Indeed, Mr. Supper's time was so fully occupied with his labors among the christians, that very little of a Missionary nature could be attended to. When a supply of Dutch Ministers came out from Holland, so as to render his labors in the Dutch language less necessary, he was appointed to the charge of the Malay congregation,—a station which seemed to present many important openings for usefulness among the heathen. But he was very soon called off by death.

With respect to Penang, every thing was favorable for the commencement of a Mission. The local authorities were informed in 1816, that we intended to begin as soon as laborers should arrive from England. Early in the spring of 1819, none of the brethren last come out being then sufficiently acquainted with the language, the Rev. W. H. Medhurst, proceeded to Penang; opened a Chinese school; spent some time among the Chinese settlers, distributing tracts, and conversing from house to house. The late Honorable Col. Bannerman, then Governor of the Island, shewed him much kindness, and wished him to settle there; but Messrs. Broughton and Ince had a predilection for that station, which had indeed been pointed out to them by our Directors, before they left England. Moreover Mr. M.'s labors, as superintendent of the press, could not well be dispensed with at Malacca. For these reasons it was resolved, that Messrs. B. and I. should occupy that station.—Mr. B. and family accordingly, left Malacca on the 4th of April, (1819) and landed at Penang on the 9th of the same month, to begin the Malay department of the Mission; and, after studying the language for some time longer, Mr. I. and family left Malacca, and joined him on the 28th of June following, for the Chinese department. They have now two Chinese and two Malay schools, and are assisted by Government to support these. They are laboring to diffuse among the people, a knowledge of the blessed Gospel, by conversation and the distribution of christian books. They enjoy the utmost liberty from the civil authorities, to prosecute their work, and a wide field of usefulness, especially among the young, is opening before them.

On the 27th April, 1819, the Rev. John Slater and family left Malacca, to proceed to Batavia, at which place they arrived on the 18th June, with a view to settle there among the Chinese. On the passage, they touched at Singapore, Rhio, Lingan, and Pontiano, where opportunities of distributing the Scriptures and tracts were embraced. Mr. S. was just beginning his labors at Batavia, by last accounts from that port. The field there is very extensive; and there are many opportunities of sending christian books into China, by means of native vessels which trade annually to Batavia.

During this spring and summer, the 1st and 2d books of *Chronicles*; also *Ezra*, *Nebemiah*, and *Esther*, were translated into Chinese at Malacca; and a new tract, entitled "*The duty of men in time of public calamity*," was written.

Mr. T. wrote and printed a Malay tract, on *Human Depravity*, and some Malay Hymns.

Mr. Medhurst composed and printed a small *Geographical Catechism* in Chinese, for use in the schools. It is accompanied with several maps; and gives a brief description of the principal countries in the world. Something of this kind was greatly needed, as the Chinese are very ignorant of geography. The style of the book is perspicuous, and creditable to the diligence of the author. It has been read with no small interest by grown persons; and there is little doubt but a new edition, in a larger size, and entering in more fully into the subject than would answer for a school book, will in a few years be wanted.

SECTION XVII.

*A short sketch of the Chinese method of printing—
Its application to Missionary purposes—Its advantages and disadvantages—List of books and tracts printed by the Mission, down to the present time—
Brief view of their contents—Miscellaneous observations.*

BEFORE giving an account of the books published by the Mission, I shall as already intimated, devote a page or two to the subject of Chinese printing. To trace the history and progress of this art in China, would be interesting; but as it is foreign to my present purpose, I shall briefly observe, that in the year of our Lord 935, the subject of printing was introduced to the notice of the Emperor T'een Föh, (see Morrison's *Philological View of China*, p. 27.) But this was probably an official statement on the subject of printing only; as it does not mark the origin of that invaluable art in China; for, twelve years before, in the seventh year of T'heen-ching, (i. e. A. D. 923,) this Emperor is reproached in the *Kang-keen*, (Kuen 6th, p. 20,) in the following terms: "In the second month [of the 7th year of T'heen-ching,] the *Kew-king*, (i. e. the classical books) were first cut in wooden plates, printed, and sold." The Commentators add: "why is the *selling* of them particularly marked? [Ans.] It is the language of irony, reproaching

him as having done what was below the dignity of an Emperor, who should rather have given them gratis, or given a licence to individuals to print and sell them for their own benefit. However, the advantage to the learned was considerable, as they were enabled *from that time* to obtain books with more ease. Hence the historian purposely notes this as the *commencement* [of this sort of literary advantages,]" From this we may reasonably infer that printing existed in China, at least in the close of the *ninth* century; for it must have taken some years to prove its efficiency, before it either attracted the notice of Government, or would have been worth any thing as an Imperial monopoly.

The Chinese have three methods of printing. The first invented, and that which almost universally prevails, is called 木板 "*Mob-pan*, or *wooden plates*." It is a species of stereotype, and answers all the ends thereof, as the letters do not require to be distributed and re-composed; but, being once clearly cut, they remain, till either the block be destroyed, or till the characters be so worn down by the ink-brush, as to be illegible.

The second is called 蠟板 *Läh-pan*, i. e. "*wax plates*," and consists in spreading a coat of wax on a wooden frame, after which, with a graving tool, they cut the characters thereon. This method is rarely adopted, except in cases of haste and urgency; and it differs from the former only in the kind of plate on which the words are engraved. This sort of printing I have not seen practised by the Chinese, nor observed it noticed in any book. The printers employed at Malacca, say that when an urgent affair occurs, a number of workmen are called in, and a small slip

of wood, with space for one, two, or more lines, is given to each, which they cut with great expedition, and when all is finished, join together by small wooden pins; by this means a page, or a sheet, is got up very speedily, like an Extra Gazette in an English printing office. This method they say, is, from its expeditiousness, called *Lab-pan*, and they know nothing of the other.

The third is denominated *Hwö-pan*, 活板 i. e. "*living plates*," so called from the circumstance of the characters being single, and moveable, as the types used in European printing. *Kang-ki*, in 1722, (vide Morrison's Philological View of China, p. 6,) had a great number of these moveable types made of copper; whether *cut*, or *cast*, it is not said. The Chinese are not however entirely ignorant of *casting*, though they do not use it to any extent. The Imperial seals on the Calendar, are cast with the Chinese character on one half of the face, and the Manchow Tartar on the other. Copper vessels used in the temples, and bells have frequently ancient characters, and inscriptions, cast with them. Whether they have ever attempted to cast single characters, or to frame matrices, similar to those which are used in casting types for alphabetic languages, does not appear. These *Hwö-pan*, or moveable types, are commonly made of *wood*. The Canton daily paper, called *Yuen-mun-pao* (i. e. A report from the outer gate of the palace,) containing about 500 words, or monosyllables, is printed with these wooden types; but in so clumsy a manner as to be scarcely legible.

At Macao, in the Missionary department of the College of St. Joseph, I have seen several large cases full of this description of type, with which they print such Roman Catholic books as are

wanted for the Missions. In the Anglo-Chinese College Library at Malacca, there is a *Life of the Blessed Virgin* in two, and *the Lives of the Saints* in twenty-six, volumes 18mo. printed with the wooden type, at the College of St. Joseph; but all that can be said of the printing is, that it is barely legible—a vast difference between it and the other Catholic books, which were executed in the common way,—those of them that were cut at Peking in blocks, are elegantly printed. On asking the priests at St. Joseph's, the reason why they used the moveable type, seeing it was so much inferior in beauty to the other method, they answered that the persecution in China, had obliged them to adopt this method, as blocks were more cumbersome, and not so easily carried off, or hidden, in cases where the Missionaries were obliged to flee, or where they expected a search to be made by the Mandarins. The copper types look better on the paper than the wooden ones; but the impression is inferior in beauty to that from moderately well executed blocks. A history of the *Loo-choo* Islands, in 4 vols. octavo, compiled by the authority of *Keen-lung*, was printed with copper types; and may be given as an instance of this inferiority, though its execution is by no means bad. The Chinese have no press; but whether the forms are of wooden blocks, waxen plates, or moveable types, they have the same method of printing, or casting off, that is, by means of a dry brush rubbed over the sheet.

The Chinese have six different kinds, or rather six different forms, of the character, each of which has its appropriate name; and all of which are occasionally used in printing. That which like our

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Roman prevails most generally is called 宋體 *Sung-te*. To write this form of the character, is of itself an employment in China. There are men who learn it of purpose, and devote themselves entirely to the labor of transcribing for the press. Few of the learned can write it; indeed they rather think it below them to do the work of a mere transcriber. With respect to moveable types, the body of the type being prepared, the character is written *inverted*, on the top: this is a more difficult work than to write for blocks. After this, the type is fixed in a mortise, by means of two small pieces of wood, joined together by a wedge, and then engraved; after which it is taken out, and the face lightly drawn across a whetstone, to take off any rough edge that the carving instrument may have left.

The process of preparing for and printing with the blocks, or in the stereotype way, is as follows. The block, or wooden plate, ought to be of the 梨 *Lee*, or 梨 *Tsaou* tree, which they describe thus:—"The *Lee* and *Tsaou* are of a fine grain, hard, oily, and shining; of a sourish taste; and what vermin do not soon touch, hence used in printing." The plate is first squared to the size of pages, with the margin at top and bottom; and is in thickness generally about half an inch. They then smooth it on both sides with a joiner's plane; each side contains two pages, or rather indeed but one page according to the Chinese method of reckoning; for they number the *leaves*, not the pages of a book. The surface is then rubbed over with rice, boiled to a paste; or some glutinous substance, which fills up any little indentments, not taken out by the plane; and softens and moistens the face of the board, so that it more easily receives the impression of the character.

The transcriber's work is, first to ascertain the exact size of the page, the number of lines, and of characters in each line; and then to make what they call a *各 Kih*, or form of lines, horizontal and perpendicular, crossing each other at right angles, and thus leaving a small square for each character—the squares for the same sort of character, are all of equal size, whether the letter be complicated as to strokes, or simple: a letter or character with fifty strokes of the pencil, has no larger space assigned to it than one with barely a single stroke. This makes the page regular and uniform in its appearance, though rather crowded, where many complicated characters follow each other in the same part of the line. The margin is commonly at the top of the page, though not always so.—Marginal notes are written, as with us, in a smaller letter. This form of lines, being regularly drawn out, is sent to the printer, who cuts out all the squares, leaving the lines prominent; and then prints off as many sheets, commonly in *red ink*, as are wanted. The transcriber then with black ink, writes in the squares from his copy; fills up the sheet; points it; and sends it to the block-cutter, who, before the glutinous matter is dried up from the board, puts the sheet on *inverted*, rubs it with a brush and with his hand, till it sticks very close to the board. He next sets the board in the sun, or before the fire, for a little, after which he rubs off the sheet entirely with his fingers; but not before a clear impression of each character has been communicated. The graving tools are then employed, and all the white part of the board is cut out, while the black, which shews the character, is carefully left. The block being cut, with edged tools of various kinds,

the process of printing follows. The block is laid on a table; and a brush made of hair, being dipped in ink, is lightly drawn over the face. The sheets being already prepared, each one is laid on the block, and gently pressed down by the rubbing of a kind of brush, made of the hair of the Tsung tree. The sheet is then thrown off; one man will throw off 2,000 copies in a day. Chinese paper is very thin, and not generally printed on both sides, though in some particular cases that is also done. In binding, the Chinese fold up the sheet, turning inward that side on which there is no impression. On the middle of the sheet, just where it is folded, the title of the book, the number of the leaves, and of the sections, and also sometimes the subject treated of, are printed, the same as in European books, except that in the latter, they are at the top of the page, whereas here, they are on the front-edge of the leaf; and generally cut so exactly on the place where it is folded that one in turning the leaves, sees one half of each character, on one side, and the other half, on the other. The number of sheets destined to constitute the volume, being laid down and pressed between two boards, on the upper one of which a heavy stone is laid, they are then covered with a sort of coarse paper—not with boards as in Europe; the back is then cut, after which the volume is stitched, not in our way, but through the whole volume at once, from side to side, a hole having been previously made through it with a small pointed iron instrument. The top and bottom are then cut, and thus the whole process of Chinese type-cutting, printing, and binding, is finished. Though the transcribing, cutting, printing, and binding form each a distinct occupation, yet they can be all easily

united in one person. The first person employed as a Chinese printer by the Mission at Malacca, performed all these himself.

The Chinese type-cutting which is called 刻字 Kih-tzse, is of two different kinds; the one is denominated 陽文 Yang-wăn, e. i. "*masculine letter*." In this the strokes which form the character are carefully left untouched and prominent on the face of the plate, and all the other parts cut out, and after printing the black or *inked* part exhibits the character. This is the common and prevailing kind of letter. The other is called 陰文 Yin-wăn, i. e. "*feminine letter*;" and is the very reverse of the former: here the strokes which form the character, alone are cut out, and all the rest left untouched; hence, after printing, the white or *un-inked* part exhibits the character. This kind of letter is very little used. In the *Commentaries* of books, at the head of the first line of a paragraph, one, two, or three Yin-wăn characters are sometimes employed, to introduce the subject; or as a head line; or to mark the nature of the paragraph, whether paraphrastic, explanatory, or critical; or to refer to some highly valued author. This division of the printed character into masculine and feminine, is a further proof of what has already been noticed, (vide sect. 2d,) respecting the powerful hold which the hermaphrodite principle has of the notions of the Chinese.

The method of printing now described, has existed in China for upwards of *nine hundred years*; and has been applied to all the various kinds of composition; to books on politics, on history, on ethics, on philosophy, and on science, whether in poetry or in prose. It has likewise been applied

to all dimensions of books, from the *elephant folio* down to the *one hundred and twenty-eights*; to all sizes of letter, from the twenty lines pica to the diamond; to all kinds of character, whether plain or hieroglyphic, whether the manuscript or printed form; to all sorts of ornaments and borders; and in some cases to foreign languages as well as the native. Of this last there is an example in the 龍威秘書 *Lung-wie-pa shoo*, a miscellaneous work consisting of eighty duodecimo volumes; the eight last volumes of this book are devoted to the purposes of general geography, giving very brief sketches of the countries bordering on China, and westward through India, Persia, Arabia, Turkey, Europe, Africa; and the Malay Archipelago, round by Formosa and Corea, to Tartary. In these, besides specimens of the coins, and costumes of various nations, there are exhibited also specimens of *seven* different languages, both of the character and sounds, among which the Burman, the Sanscrit, the Pali, and the Arabic may be particularly mentioned. And two of the volumes contain a copious vocabulary of a foreign language, in which the characters are cut in wood just as the Chinese, and the sounds imperfectly expressed by Chinese characters. Tartar-Chinese and Chinese-Tartar Dictionaries furnish another example of the application of the Chinese method of printing to foreign languages. In the Tartar-Chinese Dictionaries, the words to be defined are Tartar, and the definition is Chinese: in the Chinese-Tartar the reverse takes place, just as in any of our Latin and Greek, and Greek and Latin Dictionaries.

From this brief view of the subject, were there no other facts more in point, it would be waste

of time to say any thing about the applicability of this mode to Missionary purposes. The Catholic Missionaries had published books in this way more than an hundred years before our Mission began; there was therefore no doubt entertained about the practicability of executing every work necessary for the spread of christianity, in the same manner as Chinese books in general are executed. But the chief difficulties, in the first stages of the Mission, arose from the watchful and persecuting jealousy of the Chinese Government; and from want of local experience. The former made the attempt to print Christian books dangerous; while the latter made it expensive. The contempt with which foreigners are generally treated by the Chinese, and the complete ascendancy which they have over them, gives the latter every possible advantage of imposing on the former; and they possess a most astonishing dexterity in making the best of their advantages. This is the case in things which their own political code pronounces legal; and doubly so in objects which the laws do not recognize, or which, by keeping the laws out of sight, may be made to operate with sufficient force on the fears of the foreigner, to induce him to pay very largely, rather than run the risk of exposure to the consequences of what may really be, or, for interested purposes, may be *represented as*, a transgression. There is not, indeed that I know of, any express law in China prohibiting the printing of *the Christian Scriptures*, as such; for these were never till now offered to that people, and could not be anticipated in any legal statute, otherwise than by analogy, or by consequence. *Christianity as taught by Christ and his Apostles*, the Chinese never heard; but they knew the *Roman*

Catholic religion, had condemned and proscribed it. But as the same names are in many cases used by Protestants which the Catholics use, and as their principles are, in some particulars, the same, there was reason to fear that the Government would not discriminate between them; but condemn the whole as a foreign innovation. Indeed the Protestant system from its naked simplicity (which is doubtless its glory,) and unreserved condemnation of idolatry and superstition in all their multifarious forms,—could not expect more quarter from the Chinese, than the Catholic found. For, the latter required them only to transfer their worship of created beings from departed Chinese sages, to deceased, but canonized christians; while the former will not suffer any created object to usurp the prerogative of the eternal God. It would therefore be unfair to insinuate that our unbending system was less likely to excite the opposition of the Chinese, than the other. Whether its uniform consistency, and the agreeableness of its principles to sound reason, may operate in its favor, or not, time alone can shew.

If all these things be taken into consideration, it will not appear strange that some difficulty and apprehension were felt by Mr. Morrison, when about to begin the printing of the Scriptures. In order, if possible to avoid the risk of trouble from the Government, he formed the idea of learning the art of Chinese printing himself; and accordingly in 1809, when the Acts of the Apostles were ready for the press, he procured a set of graving tools and began to cut. But he soon found that he was undertaking a task, the execution of which was quite incompatible with the more important labors in which he was engaged. The book of the Acts alone, would have required a good

workman, about two hundred days, to complete it, without attending to any thing else; and no foreigner, who had the art to learn, could have accomplished it in less than two years, admitting that his every waking hour had been devoted to the work. Besides, mechanical labors of this sort could be done much cheaper and better by the natives themselves; but they could not do any thing at the translation of the Scriptures, or the compilation of the Grammar and Dictionary which Mr. M. had in view. There was therefore, no alternative left for him, but to employ Chinese workmen, though he knew that the risk both to them and himself was very great. The charge made for the Acts of the Apostles, was as follows:

Spa. Dolls.	
To cutting 30,000 characters, (points, squares, and other marks being reckoned,) 140	
To wooden plates, - - - - -	20
To paper, ink, printing, and binding of 1000 copies in octavo, - - - - -	361
	521

Thus the price of the Acts amounted to a fraction more than *half a crown* per copy,—an enormous charge indeed.—A complete New Testament (blocks not reckoned) can now be afforded by the Mission for that sum. It is true the blocks remained, and subsequent editions could be thrown off without any additional cost on that head; yet after all, the expense, though by no means greater than what might have been expected under such circumstances, was in itself heavy—the whole New Testament at the same rate would have cost at least *one pound sterling* per copy, a sum for which *eight* copies can now be had.

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Mr. M. knew very well that every thing was charged much above what was common among the Chinese themselves; this he expected would be the case, but there was no resource. He made inquiry of several workmen about the prices, commonly allowed for various kinds of workmanship; and the following statements were given:

To cutting 10,000 characters best	Spa. Dolls.
workmanship,	30
To ditto second sort,	20
To ditto third sort,	12

ANOTHER STATEMENT.

To cutting 10,000 best workmanship,	21
To ditto second sort,	15
To ditto third sort,	7½

A THIRD STATEMENT.

To cutting 10,000 characters best sort	11
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This third statement appears very reasonable—and rather below what the work could be actually done for; but the man expected to get the printing of several thousand copies of the duodecimo New Testament, and meant to charge one dollar per copy, which would have amply made up the loss that might have attended the cutting. Such schemes to circumvent men, are very common in China.

A FOURTH STATEMENT may be drawn from the charge made for the Acts, at 140 dollars for 30,000 characters which would be thus:

To cutting 1,000 best sort,	46¼
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It will be pretty evident from these various statements, that a stranger has very little chance of finding out the truth on a subject concerning which it is so much the interest of this avaricious people to keep him in the dark. The middle statement comes, however, pretty near to what we

have been able to get our work done for at Malacca. But then we pay very high for such of our workmen as come from China, about double what they could obtain for the same quantity of work in their own country. In the *Hie-ta-g-sze* printing office, opposite to the city of Canton, where a good deal of printing is carried on, they hire workmen by the day as they want them; and I was told by the priests, that one *cash* is allowed per character, for the common sort used in handbills, and public notices of feast days, and tracts on subjects connected with the pagan worship, &c. About 800 cash go to a Spanish dollar. Besides the characters, there are various other marks charged; e. g. five small points, called *Tzen*, and which are Chinese *commas*, are reckoned equal to a character. Three small circles, called *K'uen*, and which answer as *periods*, stand for a character.—Three upright strokes, placed frequently by the side of proper names of persons, and which are called *Chib*, are equal to a character. One *Kwang*, or square, which incloses the names of countries, is considered as a character.—The top, bottom, and side lines, or *borders*, are also reckoned according to the size of the page.

The 8vo. New Testament contains 611 pages, and at a round calculation, about *two hundred and twenty-seven thousand, three hundred monosyllables* or characters, including points and other marks. The charge for cutting these was 500 Spanish dollars, exclusive of 50 dollars for transcribing, &c. making in all 550 dollars, before the blocks were ready for printing, which is about eleven-pence English, for each hundred characters. As above stated, each copy now costs half a dollar; but there are occasional and incidental expences which when

accurately calculated would raise it a fraction higher.

On comparing the *size* of the 12mo. Chinese Testament with that of some other versions printed in India, the difference seems very little. It contains 537 *duodecimo* pages, while the Hindoostanee Testament of the Rev. H. Martin, printed by the Bible Society, at the Serampore Mission press, contains about 970 *octavo* pages; and the Malay Testament printed in 1847, by the same Society, and at the same place, about 690 pages, also *octavo*. According to this view, the advantages will seem to lie in favor of the Chinese; but it is to be considered that a Chinese page, is the same as one of our leaves, which will make the pages of the Testament about 104; or one hundred and four pages more than the Hindoostanee Testament. To counterbalance this again, let it be taken into account, that the Hindoostanee Testament is in *octavo*, and the Chinese in *duodecimo*; so that the two will be found to contain nearly the same quantity of paper: the Chinese indeed, notwithstanding its being printed on one side of the paper only, will, if well pressed in binding, go into less room, and form a thinner volume than the other, but the Chinese do not excel in binding their books. The comparison between a *duodecimo* book and an *octavo* one, may seem unfair; but the *octavo* are the only Indian editions I have seen. Indeed it seems that both these I have specified, as well as the Chinese, are equally capable of being put into one half of their present size, which will considerably lessen the price. To reduce the size of the Indian editions of the Scriptures, is an object under consideration by the Baptist Mission at Serampore,

and by other translators; and is what we also contemplate, as soon as circumstances will admit.

Whether the wooden blocks or the moveable metal types be used, the advantages for *reducing the size* of the letter, will be nearly equal; for, the Chinese sometimes print exceedingly small—as small as we can well conceive possible to be done with characters so complicated as theirs are, whether cut in their own way, or cast in moulds and matrixes—at all events as small as can answer any *really useful end*. The Lord's prayer, for example, can be cut in a perfectly clear and legible manner in the space of *one square inch*; and the Decalogue in *three square inches*. This, it will be allowed, is much too small for any purpose of general practical utility; yet, were it considered an object to print so small, a good workman can do it, and the impressions will be perfectly legible. It cannot however be denied that in such a case, the face of the character soon wears down, unless great care be taken in the printing.

In 1814, when the H. I. C. sent out a person to print Mr. M.'s Chinese Dictionary, a great difficulty occurred about the manner of doing it, so as to combine the Chinese character and Roman letter together. The Chinese wooden blocks were very ill suited for this purpose; and the persons concerned, possessed neither instruments, materials, or practical skill for type casting. They had seen some specimens of the success of the Baptist Mission at Serampore, in casting the Chinese character from matrixes, which were very encouraging; but for want of the proper instruments and materials, no successful attempt could be made in this way. They had also seen Chinese moveable types, with specimens of printing

from them; but as these were made to sort with each other, perfect exactness in the size and height of the body of the type, did not seem so much attended to as would be absolutely necessary in combining them with European types. After various and unsuccessful attempts, they finally resolved to form a steel mould in which to cast the body of the type, and to employ native workmen to engrave the character on its face. In this method they were successful beyond expectation. Since the Mission at Malacca was begun, about 10,000 types, prepared on a similar plan, were purchased in China and sent down, and cases prepared for them, in which they were arranged exactly on the same principle as in the *King-lee's* Dictionary, following out the radicals, and classing each character under its own *Pew*, in regular order, so that the cases, as far as they go, exhibit the appearance of a sheet of the Dictionary. But the number of the types is so small that we have not been able yet to make them bear on any purpose of much practical utility. Columns of common news have been now and then attached to the Chinese Magazine, with them; and last year (1848,) a small Catechism was printed with them; they are also occasionally very convenient when wanted in any English work, e. g. the Indo-Chinese Gleaner, in which Chinese quotations are sometimes given. But from their fewness, and from their requiring a person well skilled in the language to set them up, we have found them as yet by far too tedious for the general purposes of the Mission, and of little real service. We are not however without hope of turning them to much better advantage in the end, especially in Miscellaneous pieces, in which

a great diversity of characters may not be required. In setting up a page with these, whatever characters are found wanting must be cut, and the work stops till this be done; but, as has been justly observed, by the Members of the Serampore Mission, deficiencies of this kind daily lessen in proportion as the characters increase in number.

With respect to the *advantages and disadvantages* of the Chinese method of printing as contrasted with the European, it would require a person more fully acquainted with both, than the writer of this can pretend to be, in order to do perfect justice to the subject. The following ideas, collected partly from the experience of the Mission since it began to print, and partly from the sentiments of other persons, both Chinese and foreigners, are submitted to the consideration of the reader.

Before proceeding, three things must be premised.—That *the Chinese language is essentially different from all alphabetic languages*—and that though the European mode of printing alphabetic languages, will here be frequently adverted to, yet it is *the European mode as applied to the Chinese language, in which the contrast is chiefly intended*. And finally, *that the Chinese mode of printing must chiefly be viewed as it exists in China among the Chinese themselves*—and not as cumbered with the extreme disadvantages under which it appears abroad. Let these three things be kept in mind: how they bear on the subject will appear as we go along.

The *disadvantages* of the Chinese mode of printing with wooden blocks, may perhaps be such as the following:—1. It does not seem so well adapted for Miscellaneous pieces, and works of an ephemeral kind, (e. g. newspapers, lists of sales,

bills, &c.) as the European method; because the expence of preparing a block, say, for an Extra Gazette, which may never be called for after the first impression is struck off, would be just as great as to prepare one for a book of lasting utility, which may be called for ten or fifteen years hence.

2. It does not appear so well suited for expedition as the European method is. The characters require considerable time in cutting; a hundred and fifty per day, being about the number which a good workman can cut, taking the whole year together.—In regard to casting off impressions, there may perhaps be very little difference, except where a press admits of a large form; in that case, the Chinese method which admits generally of no more than two pages, will be found the slowest. But suppose an European press to admit a form of four pages only, then I conceive there will be scarce any difference, because the European press requires two men to work it, and the Chinese only one; and two Chinese workmen, each printing from a separate block, will between them throw off about as many sheets in a day as the two men at the English press can, supposing both parties equally qualified in regard to skill and strength. But if the European press be wrought by *Europeans*, not by people brought up in India, then in point of speed the advantage will doubtless be in favor of the European method.

3. When printing is extensively carried on in the Chinese method, blocks greatly accumulate and become cumbersome; because, however many inches of letter-press there may be in a book from beginning to end, there must be exactly as many inches of block, so that a book of the size of an octavo Testament, will require a common trunk

to contain the blocks, though closely packed up.— In Chinese printing offices, the blocks are all laid on their edge, on the shelves of a wooden frame like a book-case. In the *Hae-chang-sze* printing office, there is a vast number piled up on such frames. The blocks of a book of two hundred and forty large octavo vols. like the *Tu-ssing-ye-'ung-che*, must require a very large space to contain them. This disadvantage, the method has in common with European stereotype. Both sides of the wooden plate are, however, uniformly cut, in order to diminish the number as much as possible.

4. When a very large edition is printed off from the blocks, the face of the character wears down, and it loses in some measure its clearness; hence the page is apt to have a blotted appearance. This is naturally to be expected of wooden plates, however fine the grain of the wood may be, and however durable its quality. The Chinese try to modify this disadvantage by repeatedly drying the blocks, and not suffering the face to soften by being kept long wet with the ink. After printing 2000 or 3000 copies, they gently wash the plate and let it dry.

The permanent clearness of a Chinese impression depends greatly on the quality of the wood of which the plate is made; on the goodness of the type-cutter's work; on the proper tempering of the ink, and on the care of the printer. If, for example, the printer be a clumsy or careless workman, the very first thousand copies will appear blotted, and the blocks will not last any length of time—perhaps they will not bear casting off 6 or 7,000 copies without being renewed, or at least repaired. I am not

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able to say with certainty, *what number* of copies, good blocks will bear to be cast off: our printers here affirm, that *thirty thousand* can be printed from the same plate, if it possess the qualities and advantages above mentioned. From some that we have used, in the service of the Mission, upwards of *ten thousand* copies have been printed, and they seem perfectly able to bear another edition of the same number, if carefully treated.—Indeed no printing with moveable metal types that has been executed here, or that we have yet seen from India, equals in beauty the elegant editions of some valuable books printed with blocks at Peking: but such elegant books are not intended nor well fitted for general dispersion; and, after allowing the very utmost to the block-printing which its most firm supporters could demand, the palm in regard to a clear and durably legible impression, must undoubtedly be yielded to the metal.

5. The necessity of cutting the same character over and over again, if it should occur a thousand, or five thousand times in the same book; and the inapplicability of the blocks to any work but that one for which they were they were prepared—are to be esteemed great disadvantages.

6. The Chinese mode of printing is, like their national policy, very unsociable; it is ill suited to sort with that used in other languages. Attempts have been made at different times to combine blocks and types in the same form; but they do not look well; and they must be exceedingly inconvenient, difficult to fit in, and cannot fail to render the execution very tedious. In some works on the Chinese language, published in France, and in Dr. Martineau's Confucius

this combination seems to have been attempted; but, it must have been attended with infinite trouble, and after all is very inferior and even awkward in its appearance. Since the casting of the Chinese character in India, and the engraving of moulds at Macao, began, the combination is just as easy and beautiful, as that of Greek and English—or Latin and Arabic. Here again, the Chinese mode appears to great disadvantage, and the palm must be yielded to the moveable metallic types.

7. To these we may add, that Chinese blocks are of no service when the characters are worn down; whereas metal types, however old, furnish the materials of a new fount. They can be recast. Other disadvantages may deserve notice, but these are what have occurred to the writer, as the chief ones.

The *advantages* of the Chinese method of printing with wooden-blocks, when contrasted with the European method as applied to the Chinese language, may be such as the following.

1. It seems suited to the nature of the language. The difference between alphabetic languages, and the language of China is very great. In the former, the number of letters seldom exceeds *forty*, which, being variously combined, can form all the words in the language—while there are more than *forty thousand* in the latter. The preparing of 40,000 matrixes in which to cast these characters is a formidable undertaking; while to cut them in wood appears comparatively easy. But as this part of the subject will be more fully discussed when we come to consider the head of *expense*, I shall dismiss it by remarking that though a selection of perhaps *ten thousand* characters of most

frequent use, may be made, for which to form matrices, and the herculean task thus greatly abridged; yet the characters in less frequent use, must now and then be employed, if a man write extensively; and suppose he require to use any given character only twice in his life, yet for this character he must be at the same cost to provide a matrix,* as for one which may be required 5000 times—suppose such a matrix to cost *twenty shillings*; now, for these twenty shillings he can have more than *fifteen hundred* characters cut in wood. In this there appears a vast and manifest advantage in the Chinese method. There are no rules, so far as I know, by observing which a man may avoid the necessity of using such a character, but one, and that is by substituting a synonymous character; this may sometimes be done; but in the greater number of instances, the sense would suffer by such a proceeding; for, as the Chinese themselves observe respecting their synonymous characters, “Though they seem alike in meaning, yet there are certain shades of difference; and though in some instances they may be used for each other, yet in very few, with equal justness, clearness, and force.”—The more fully we study Chinese, so much the more will this observation be confirmed.†

2. It possesses all the advantages of European stereotype, except two—durability of the block, and the combining of several pages in a large

* The word **MATRIX** is here used all along to include the **PUNCH** and whatever else is necessary to the formation of the matrix.

† To the Chinese scholar it is hardly necessary to adduce an example.—The following however, may be considered as a confirmation of this remark, 視見看觀覩覽. *Shé, k'een, k'an, kwan, too, lan.*

form for printing. In most other respects the advantages are equal, and in one particular superior, namely in the ease with which the Chinese block is prepared—in correcting also, I imagine the advantage will be in favor of the Chinese mode.

3. In the Chinese method, all sizes and forms of the character, may be cut by the same hand, with nearly equal expedition and cheapness. Suppose a book on science, illustrated by a paraphrase and notes. Here the text would be in a larger letter, the paraphrase in a smaller, and the notes in a third size.—There must be *three* different founts of *types*—to these add the mathematical, astronomical, and physical signs, all of which in the work supposed, would find their place—thus matrixes for three different sorts of signs must be prepared. Here then, is a combination of *six* kinds of letters and signs, which require to be cast in *six* different kinds of matrixes, and to be arranged in *six* different cases or departments: so many matrixes must be very expensive—and so many cases must require a good deal of room. Turn now to the Chinese method; and you see the same man combine all the three sizes of letter, and all the three sorts of signs in the same page; cut them all with the same instruments; and for about the same price, as if they were all the common letter. The Chinese do not indeed, use the same signs in scientific books, as we do; but from their simplicity (two or three excepted) it would be an easy matter to introduce them; or to substitute other marks equally efficient but more familiar to the Chinese—and to either of which the reasoning here would apply with equal force. This may be extended not

only to characters of all sizes, supposing them so many as *twenty*; but likewise to all their diversified *forms*, to the *Chuen*, *Le*, *Tsaiu*, *Hing*, *Sung*, *Kue-shan*, and other forms, with nearly equal facility. I say *nearly* equal, because there would be really *some* difference both in regard to speed and expense. A very large, or very small size of character, and their less frequently recurring forms, will necessarily make some difference; but not so as to affect the argument at all. Now, if it be considered that for all these, no moulds and matrixes for casting, no cases for arranging of them, (the block frames excepted) and no particular qualification in setting up, beyond skill of hand in tracing the lines on the copy,—are required, there will appear an astonishing advantage on the side of the Chinese method. Whether that may not be counterbalanced by the disadvantages that attend it, must be left to the judgment of the reader.

4. The apparatus necessary for the whole process of Chinese printing, is exceedingly simple. No foundry for casting; no complicated machines for printing and binding; and no heavy rented house for a printing office,—are here required. In printing Chinese on a small scale, every instrument necessary for the whole process, (a table and chair excepted) may be carried in the workman's hand, in a tolerably large pocket handkerchief, and all the work performed in the corner of a cellar, or garret, without noise, and by the labor of one person only. And to carry it on an extensive scale, a common trunk of four feet by two and a half, if well packed, will contain the whole requisite apparatus. The disadvantage of the Chinese *press*, (or rather of

their way of casting off sheets, for a press it cannot be properly called) in not admitting to print large forms at once, is in some measure counterbalanced by the remarkable simplicity and consequent cheapness of its apparatus.

Let us apply this view of the subject to its practical results in the spread of divine truth through China, in the three following cases:—1. In a season of persecution—when the utmost vigilance of the Chinese police, will be roused to search for every thing that relates to the Gospel. The Christian printer, if persecuted in one place, may in the silence of night, pack up his apparatus in a small bundle, and carry it on his back, like a shepherd's bag, to the next village; where, if he can obtain the corner of a cellar, five feet square, he may be at work by next morning at breakfast time, as if nothing had happened; and should he in his flight, not be able to carry his implements with him, he will find another set for a very small sum of money, in the space of twenty-four hours, in any town or village where black-smiths are to be found. Here he may print a few hundred or thousand copies of small tracts, or portions of the Scriptures; and, distributing them as he can, may be ready to move again, should the violence of persecution render it necessary. Under peculiar circumstances like these, the cumberfomeness of the blocks of a large work would doubtless be a hinderance, as elsewhere observed; but whether that would not be counterbalanced by the present view of the subject, I leave to others to determine. It is perfectly evident, that in the case supposed, printing on the European plan would be absolutely impracticable.* The moveable Chi-

* PORTABLE patent printing presses, would perhaps answer --but not having seen any such, I cannot say any thing of them.

nese character, whether of wood or metal, if *printed by means of the hand and brush*, (without a press) might however answer very well, supposing the types already prepared; as several thousands could go into very little room, and be removed without difficulty; but in case of accidents, the loss of the whole or part, could not be easily repaired; and if but five or six other characters should be wanted, the work must be detained for some little time; and an application to others rendered necessary, which might prove ultimately fatal to the man and his object. 2. In a time when Missionaries may be permitted to travel through China to propagate divine truth. This will afford an opportunity for our contemplating the press in a light entirely new—and in which to the best of my knowledge it has never appeared in any of the countries of the west, viz. as an *Itinerant*. Itinerant *preaching* every one knows about; **ITINERANT PRINTING** is not familiar to us. Let us then for once, send the press out to make the tour of China. Suppose a Missionary sets off from Canton, taking his printer with him, and a small box, or bundle of tools. Paper, and wood for plates, he may find almost every where. He pursues his course along the south-east coast, through the provinces of *Fkeen*, *Chib-kiang*, *Kiangnan*, and *Shan-tung*, to *Peking*, and on his way home pursues a different route, through *Shan-see*, *Kan-sib*, *Sze-chuen*, *Tun-nan*, and *Kwang-see*, &c. Now, in each of the provincial towns, he may find it necessary, or useful, to publish a small tract; or a short abstract of Christian doctrine, or some select portions of the word of God. Part of the day he preaches, and part of it is devoted to prepare these for the press. If they do not extend

beyond eight or ten pages, the printer by a little extra exertion will in as many days finish one. If it be a mere abstract, in one day it may be ready. The tract is printed, distributed, and the blocks made a present of to some persons who may from regard to their own interest, multiply copies and sell them.—If he want the same tract, or some other one at the next province, or large town, it can be prepared; and if he *travel by water*, the printer may be at work all day, as the inland navigation is seldom attended with such motion of the vessel as to prevent people from carrying on their usual work. The tract may be nearly ready by the time they reach the place where it is to be circulated. It is circulated; and another, if wanted, prepared, printed, circulated, and the blocks as in the former instance, given away. Thus he acts through all the ten provinces through which we have conducted him; him. On his return home, he can calculate that he has, by the good hand of his God upon him, not only preached the Gospel round the border of the Chinese Empire, but also printed ten, or more tracts, in ten of its provincial cities, in each of which thousands of copies were distributed, and where the blocks still remain to multiply thousands more. The principal advantages of this itinerant printing would be the following—the printer, if a good man, would be a helpful companion to the Missionary in his journeys and the vicissitudes that attend them—the work being carried on under the Missionary's own eye, in his own lodgings, and under his entire control, many disagreeable hindrances would be prevented; having with him a Christian brother, or a man in whom he can place confidence, he is in some

measure secured against the impositions that might be practised on him as a stranger, if he had to deal with the printers of each several province; and the expense of the workmanship would not be much greater than the wages of a mechanic for the length of time which the tour would require.

It is granted, that a man itinerating in England, Holland, or France, where printing establishments are found in every chief town, might do all this with perhaps less trouble, than on the plan here noticed; but the nature of the Chinese language prevents, and will perhaps for ages prevent, the application of the European method to the extent here supposed. To prepare printing presses and metallic moveable characters in ten cities of China, *fifty thousand pounds sterling* at least, must first be sunk, and many years suffered to elapse ere the plan could be made effective. The other plan could be adopted to-morrow, were permission granted to spread the Gospel in China. Of the practicability of itinerant printing I have an instance in my own experience.—In 1814, on a tour through the Chinese settlements in the Malay Islands, I took a Chinese printer with me, (see section 11th.) Three small pieces were cut, partly at sea, and chiefly at Batavia. Several thousand copies were printed and circulated there; and on our arrival at Malacca the same year, where we stayed only five days, several hundred copies were printed and circulated. 3. To ministers dispersed through China, and settled over parishes or churches. (Before this desideratum can be looked for, several ages will no doubt revolve; but it is an object to be hoped and labored for.) Let us suppose it actually realized.—A thousand ministers of Christ

(a small number indeed) are settled over as many parishes or churches. Of this thousand, *one hundred* possess ability and leisure to write Christian books. They are placed in different parts of the Empire. Pastoral duties take up the chief part of their time; but in course of a month each may be able to write a short practical discourse or useful Essay for the benefit of his people. In one year each will produce twelve such, that is, an hundred monthly, or twelve hundred annually. In MS. they can be of comparatively little service—in applying the European mode of printing to the Chinese language at each of their stations; half a million of English money would hardly suffice—if the copy is sent to some large printing establishment at a distance, to be printed, and then sent back, some expense, risk, delay, and other inconveniences are incurred. The printing must be superintended and the proofs corrected by others, unless the author remove from his charge for a time, to superintend the printing himself. But in the Chinese method, each of the hundred authors, may have his own printing press, and the work done at home, under his own eye, at an expense by no means great. Let us make a calculation of the cost for *workmanship*. A small room, or part of one, will be necessary—but the workman may have his bed on one side, and the printing table on the other, as is often seen in China.—Allow 40 Sicca Rupees for utensils, of various sorts—and 20 for the workman's monthly wages, with 10 Rupees for plates, which will in a year amount to 250 Rupees,—or 290 Rupees for preparing a small volume of Sermons or Essays for printing. Reduced to English money it would be about L. 36-5. This sum is to be liquidated by the copies to be cast

off—in course of an edition of 10 or 15,000 copies; this, together with the cost of paper, may perhaps be done: suppose an edition of 8,700 to be all sold, and *one English penny* of clear profit on each copy; the whole cost would be repaid—the blocks would be still good—and bear to print thousands more. The printing may be carried on, monthly as the cutting of complete parts, is finished, or at the end of the year. This work could be accomplished *in China*, (supposing no persecution) for less money; but it is better to assume a rather high data, as there are many incidental expenses difficult to calculate beforehand. To say, that the expense would be less in England, may perhaps be correct; but it is irrelative to the point at issue; because it assumes a false premises: it supposes the circumstances of the countries in regard to printing, to be equal, which is far from being the case; nor can they be ever supposed to be exactly the same, while their languages differ in points so essential. If the thoughts advanced under this particular be, in substance, correct, the subject has an additional claim on the serious attention of Missionary, Tract, and Bible Societies—and what has been said, will apply with equal force to objects of *science* as well as of religion, where the spread of knowledge by books and small publications, is required. A scientific man, lecturing on history, natural philosophy, &c. in the cities of China, may also print an abstract of the subjects and leave in the country as he passes along. The simplicity of the Chinese press and the ease with which it can be set up in any place, at any time, and under almost every variety of circumstances,—will no doubt ultimately

afford amazing facilities to the spread of knowledge. I cannot but look forward with a degree of envy to that happy future age, when God will remove every obstacle to the preaching and *printing* of his holy word in China; and when the Chinese press will, (according to my present opinion) prove one of the mightiest engines for the diffusion of truth, that ever the world saw.

5. There may be a considerable saving of expense in paper, on the Chinese plan.—Moveable types cannot be kept long standing; an edition of some extent must be printed off at once; if not, the labor of distributing and composing the type several times, must be submitted to. If a large edition be struck off, a considerable sum of money must be at once sunk in paper, and if there be not a rapid demand for the book, the chances are that no small proportion of the copies will be entirely lost. But with the wooden blocks (as with European stereotype,) there need be no more cast off than to serve the immediate demand, and no more paper purchased than the copies require. Thus, neither the out-lay of capital, nor the loss of interest, nor the rent of warehouses, need be incurred. If an hundred copies be wanted, they are cast off. When a second demand for another hundred, or for a thousand, comes, it is served also; and so on through ten or twenty different editions, if the blocks last as long—and at such intervals of time as the circumstances may require, in as much as the blocks once prepared require no farther labor.

As a farther illustration of this particular, the following statement is offered. The blocks for a certain Christian book were cut in the beginning of 1815, and editions cast off as follows:

Time.	Copies.	Time.	Copies.
1815 February	100	1817 June	100
— June	200	— September	100
— August	100	1818 June	100
— November	100	— November	100
1816 January	100	1819 March	100
1817 February	50	— September	300
— April	50		

Thus, in course of four years, thirteen small editions have been printed from the same blocks, according to the demand for the book—and an equal number of editions may be printed from it during the next four years—and the whole number of copies in the twenty-six editions at this rate, would not exceed 3,000—which would be but *one* edition, and that a small one too, on the moveable type plan.—In the former case, (supposing the work done where paper can be bought) the price of the paper is required at twenty-six different times, and in the space of eight years; in the latter, it must be laid out all at once in the first year, while some copies of the book will be still on hand at the close of the eighth. But this advantage, common to all stereotype, is fully known.

6. The Chinese method possesses some advantages for security against error, and even for progressive improvement in the style of a book, which deserve notice. Chinese books, it is true, are often full of typographical errors; but that is entirely owing to the neglect of those who execute, or superintend the execution of them, and not at all incident to the mode itself. For, if the plates be once correct, they remain so through whatever number of editions may be cast off. Let us suppose good plates, well cut, and corrected this year (1819,) to last for twenty years

to come (and if well cared for, they will perhaps last this length of time,) and that an edition is cast off every year. The care of the author is exerted to the utmost over the first edition, which he renders correct; but through all the subsequent nineteen editions, no farther attention is required from him. Should he go abroad, the printing of his book, through the given twenty years, will not suffer by his absence. Should he die, it will be the same—the blocks may be left as an inheritance to his children, who though they may not know a single character themselves, have only to hire in by the day, the nearest workman, (as ignorant of letters as they are), and print to supply the present demand, or fifty subsequent ones; and at the distance of twenty years from the author's death, the twentieth edition will be just as correct as the first was. In books of standard value, this is of incalculable importance, as every new edition by moveable types, is in danger of superadding a fresh share of errors.

The style of a book, (e. g. a version of the Scriptures) may be progressively improved on this method, with comparatively little trouble: verbal errors may be rectified; clumsy sentences altered—obscure paragraphs, expunged, and more perspicuous ones, substituted,—without the labor of recomposing any other parts of the book than those which required emendation. In the second edition of a book like the New Testament, there may be corrections and alterations wanted to the number of *three hundred*—a workman is called, and where a verbal alteration is required, he cuts out the wrong character, puts in a slip of wood in its place, and cuts the right character thereon.—If a whole line, or paragraph must be

expunged, and replaced by another, it undergoes a similar process. If there be a superfluous character, it and two of its neighbours, on each side, are cut out—a long slip of wood inserted, and four characters instead of five, are cut on its surface. If several words have been omitted, or are required to make the subject more perspicuous, perhaps half a line may be cut out, and the characters on it, with those to be supplied are written and cut a little closer to each other, on the piece of wood to be inserted—or two whole lines may be put in the place of one, by making the characters smaller—deficiencies are often thus supplied. The appearance of the page is, indeed, a little injured thereby; but people accustomed to this method, scarcely ever give that a thought, as long as the legibility and usefulness of the book are not injured. These three hundred corrections and alterations could be made for less than one fifth of the labor that would be necessary to set up moveable types for a second edition; and without that risk of increasing the quantum of errors, by omissions and mistakes in going over those parts of the book supposed to be correct,—which is incident to the other mode. We may amplify this idea. Suppose A. and B. to make each a version of Ferguson's *Institutes of Moral Philosophy*: A.'s to be printed with the wooden blocks, and B.'s by moveable metallic characters. Both are ready for the press, and equally correct for a first edition: a thousand copies of each, is wanted. In the case of B. this number must be cast off at once, and he can have only *one* opportunity of correcting his version, till a second edition be called for. A. however, may have *ten*. A. casts off this month one hundred copies. In these he

will find much to correct (as will also be the case with B.) He examines, marks, and has them corrected—and next month he prints another hundred copies. In this second edition, he will also find many errors; these he corrects, as in the former; and in the third month prints another hundred copies. On perusing this third edition of his work, he will still find room for corrections, which are made as on the former occasions—and so on to the tenth. Thus A. has *ten* opportunities of improving his version, while B. has only *one*, unless he either keep the whole work in standing types for the given time, or be at the expense of setting up his book ten times, neither of which would be found convenient or cheap. This is not mere hypothetical reasoning: it has been in cases similar to A.'s, actually realized. I could now point to a book that has undergone *five* revivals of this kind since the first edition was printed; in each several instance, alterations and corrections like those above specified, were made; the style has been, in not a few places, improved; the book is vastly more correct; and unless when the page is very minutely inspected, no one can perceive any difference in the last impression from the first one. The original plates still remain; and will very likely in course of years, undergo the other five revivals. Allow that the labor and expense of the ten revisions of the work of A, would probably amount to that required for setting up a second edition of B.'s; still B has but a second opportunity of revising—and A has the advantage of him by *eight*.

*Query—*which of the two methods is the cheapest; i. e. whether is it cheaper to print Chinese books

K k

with wooden plates, in the Chinese way, or to print them with moveable metallic types?

Not having a sufficient series of facts on both sides of the subject, to form proper data, I choose rather to propose this in the form of question, than to affirm any thing relative to it. Without seeing both methods fairly developing their advantages, no man can be a proper judge of their merits; and without a full, clear, explicit, and merchant-like statement of all and every item of expense attending both methods, for a *given quantity of work*, (say an edition of thirty thousand copies of some standard book,) there is no means of coming to a correct decision. In such statement the expense of casting and preparing of metallic types, on the one hand, and of purchasing and cutting the wooden plates on the other, ought not to be left out. It may indeed be said, that the first cost of the metallic types is very great; and as they will bear to cast off more than double the given number of copies, it would be unfair to calculate the whole cost of their preparation in an account extending only to 30,000 copies.—This is very true; but let a *fair proportion* of the first cost of the metallic fount, come into the account, and then there will be no difficulty. The press, from the regular and easy manner in which the pressure falls on the sheet, affords greater advantages for printing on *both sides* of the paper, than the Chinese method does, which may be a considerable saving as to paper; but then it ought to be considered, that Chinese paper, like that of Europe, is of various kinds and various prices; and that printing on both sides of the sheet, with a valuable sort of paper, may in fact be no saving of

expense at all, unless we suppose that paper of the same quality and price be employed on both methods. Chinese paper tolerably thick, and of a tough and firm texture will bear a light impression on both sides very well, either from the press, or from the brush, but the expense of such paper is considerably higher than that of a coarser sort which answers equally well when printed on one side only, and will give a clearer impression than the other. I am of opinion that to make the impressions equally legible, a more expensive kind of paper is wanted where the sheet is printed on both sides, than when printed on one only. This seems of vital importance to the question and ought on no account to be overlooked by those who may have opportunities and patience to attend to it. For, a superficial thinker, on hearing that the Chinese print on one side of the paper only, and that by using a European press, it may be printed on both sides, will go away with the idea that on the latter plan, one half the expense of paper will be saved, whereas in truth there may be scarcely any saving of expense; but a little in the size of the book merely.

Again, in calculating the expense of both methods, it will be proper to consider that men, possessed of a tolerable knowledge of the Chinese language, able to analyze the characters, and consult the Dictionary, will be necessary as compositors, where the metallic characters are employed; and their wages may be expected to be higher than that of block cutters whose only business is to follow their copy. Of this latter sort there are many in China, females particularly (for they also cut as well as men,) who cannot read a single word; and yet they earn their daily bread at this

work. But such could not be employed as compositors; for, to set up Chinese—a language, possessing an almost endless number of symbols,—differs widely from setting up a page of English, where a man has but to learn to distinguish the apartments in the case, where the 26 letters of the alphabet, points, &c. are contained. Now, if even this cannot be well done without some little knowledge of reading, how much less can the other, where each character is to be sought out among so many, and where the facility in finding it must necessarily depend on being able to recognize its component parts? But a tolerably educated Chinese cannot be employed for much less than double the wages of a mere mechanic; and I am persuaded that men of tolerable education are necessary to carry on this work with expedition.

There is another thing of the first consequence to the question, namely, that the *nature* of the *Chinese language*, must necessarily increase the expense of type-casting. First, from the complicated nature of each character, singly considered. The strokes in the characters vary from *one* to upwards of *fifty*; but as characters so very complicated as to contain fifty, forty, or even thirty strokes, will not be often found necessary, let us suppose *ten* as a sort of medium; and it will be evident that to form a matrix for a symbol containing *ten* strokes, (e. g. 個 K'o—one—a numeral,)—requires more labor than to form one for M. or W. the most complicated of our Roman letters, and must of consequence increase the expense.* Secondly, from

* Whether or not the CIRCULAR strokes in the Roman letters, may not deserve to be cast into the scale here I cannot say—I suppose, however, they are more difficult than the Chinese strokes.

the great number of matrixes which will be necessary in order to form a fount of any extent. In an alphabetic language the number of whose letters and other characters, does not exceed *sixty*, the task of forming a fount of types, sufficient to exhaust all the words which it contains, were it possible for them to amount to a *million*, is comparatively easy; because its nouns, verbs, adjectives, &c. with their respective modifications of declension, inflection, and comparison, are all formed by the diversified combination of the same letters; and all the various shades of sound in vowels, accents, and pauses, together with such other characters as may be useful to assist the reader, or writer, (such as the hyphen, the parenthesis, paragraph, &c.) may all be marked by the repeated application of the same points and characters. Thus both the *sound* and *sense* of the words in an alphabetic language, may be exhausted by the various combinations of the said *sixty* letters and characters. I am not aware that the characters of any of our European languages, including all their marks, will amount to 200; but I mention this number, in order that the alphabetic language may appear with every possible advantage, when, placed in competition with types formed for a symbolic language, in the scale of expense. If a larger number be assumed as the medium, it will not affect the argument.

Now, the smallest fount of Chinese moveable types, which we can suppose to be efficient for a work of any extent, will require perhaps *five thousand* characters, or *five thousand* words, every single character forming a word—and this would be only about *one tenth* of the symbols in the Chinese language, and would form only about *one eighth*

of the words in the English language. But as a great number of Chinese characters are nearly synonymous, and some obsolete, the five thousand assumed, will perhaps form *a basis* of the most useful and daily recurring words; and if chosen and applied with judgment, may, with some supplies of such new characters as the occasion shall require, be found very useful; especially if we consider that a Chinese character may be occasionally used as a noun, an adjective, or a verb; and likewise that by changing a character in the copy for another in the fount of the same, or nearly the same signification, the necessity of forming a new matrix may be avoided. Making these concessions in favor of the moveable metallic characters, we must still consider *five thousand* as our medium. But these five thousand characters will require *five thousand different matrixes*; and here the first expense must be great indeed. The price of matrixes for alphabetic languages I am utterly ignorant of; but let it be *supposed*, for the sake of argument, that each matrix costs *one pound sterling*, then, matrixes for all the words, points, and characters, in the English language, would cost *two hundred pounds*; while matrixes for little more than *one-tenth* of the characters in the Chinese language, or about *one-hundred* of the most useful words, would cost *five thousand pounds sterling*, and if the more complicated nature of the character to be calculated, the expense will rise higher.—Thus, a very considerable capital must be sunk, before any work of great extent can be begun.—If three *different sizes* of type be employed, in the former case, (i. e. European method) the expense will be *six hundred pounds sterling*, and in the latter, *fifteen thousand*. There are

other things equally applicable to both methods, when the work is executed in a *foreign country*, which also deserve attention in a calculation of the expense—such as, a higher price charged from foreigners for paper than from natives—port duties—cost of carriage by sea—and risk, or insurance: these must increase the expense of printing out of China, in proportion to the distance to which the paper may be carried. These suggestions are offered with the view of assisting those who may think the subject worthy of their attention. From all that has yet come before the public, the question seems still unanswered, and I fear, must remain so for many years to come. For, on the one hand, the Chinese method of wood-block printing can at present be contemplated only under very disadvantageous circumstances, and in its most expensive forms; and, on the other, the European mode as applied to the Chinese language, will require some time to unfold its merits and advantages—yet, an approximation may be made to the point at issue; and every wise and good man, will, when pride of hypothesis and party feeling subside, rejoice to see the cheapest and most efficient mode discovered and adopted.

But, when benevolent, or religious objects are proposed, the *bare expense* is not the only consideration that should have weight: other circumstances must also be taken into account. It is, for example, of importance in sending Christian books into China for circulation, that they be as free as possible from every thing *foreign* in their external appearance and manner of execution; and (their *contents* excepted) as like Chinese books as if they had been actually written and printed by the people themselves. If so, they may pass

custom houses, and through the book-seller's shop, as if they had fallen from the clouds; no difference in paper, binding, typography, or ink, appearing about them, they are not suspected to be foreign, till the contents begin to be perused, and even then, unless the style be very barbarous, they may be supposed the work of some native, who has travelled. But if their external appearance indicate that they have come from abroad, or if there be about them some deviations from the common way in which Chinese books are executed, the ever active jealousies of that people may be roused, and truth which, on the other plan, might have silently perambulated the country, may be stopped in its march; an identity as to sentiment, being discovered in the book executed according to the Chinese manner, with the other, marked with some foreign appearances, may lead to a general investigation, and draw forth imperial edicts against christianity. This it is admitted may be the case even where the appearance of the book is entirely Chinese; but it is much more likely to be so where this is not the case; and it may deserve serious consideration whether the risk of so fatal a blow to the good cause in its very beginning, should be run for the sake of a problematical saving of a little expense—I say problematical, because it still remains to be proved whether the moveable metallic characters will really be a saving of expense to the public or not—but could the affirmative be demonstrated as clearly as any mathematical problem ever was, the political aversions of the Chinese people to every thing foreign, or suspected to be so, (except what the laws recognize) would still deserve the deepest attention

from all public bodies of men, who have the conversion of China to the faith of Christ, in view. When it shall please God to lay China open to the efforts of Christian benevolence and literary research, then, every method which invention can discover and wisdom approve of, may be boldly and vigorously employed. The great necessity of caution in the point under consideration, has led the Ultra-ganges Missions to employ the moveable metallic characters much less than they would have done, and to pay less attention to increasing their fount.

At the close of these desultory remarks on the subject of Chinese printing, it is perhaps but right to avow that they have been in part drawn forth by papers which appeared some time ago, in the Evangelical and Baptist Magazines, at a period when the merits of the case, on either side, could be but very imperfectly estimated. From those papers it seemed that the motive of both the parties who espoused the different sides of the question, was equally benevolent and honorable—namely, a wish to furnish the people of China with the holy Scriptures and other Christian books, at as moderate an expense as possible; each seemed to wish to be the first in this labor of love; and though their views as to the mode of executing it, differed in some points, their hearts were united in the determination to make the utmost of the respective methods for which their situation afforded most advantages.—The sentiments of the members of the Chinese Mission on the subject, may be gathered from this section; and those of the members of the Baptist Mission in India, from their various reports of translations which have appeared annually since 1812. The fact seems

after all to be, that both methods are good, and may be employed each by itself, or the two combined, according to circumstances. It is doubtless, desirable to have full information on a subject like this; for, allowing that present circumstances did not admit of turning such information to purposes of immediate and practical utility, yet a time may not be far off when that can be done; and were we, for the sake of argument, to suppose that human weakness and infirmity should so far prevail over those who warmly espouse either the *one* or the *other* side of the question, as to make them shut their eyes on the daily unfolding advantages of the other method; and should they for the sake of appearing consistent with themselves, steadily refuse the adoption of what their own hearts secretly approve of; yet they will not live for ever, and another generation, rising up without feelings warmed and biased by the discussion of what may after all prove to be but a speculative question,—will view the subject more dispassionately, and be prepared to adopt whatever method the circumstances of the times and progress of invention and improvement, may demand. It is said of the worthy Mr. Baxter, “that he was a man born for more lasting service than that of one age”—this sentiment ought to be engraven on all our hearts, and in every thing we should aim to promote the benefit and improvement of future generations as well of that in which we live; and though the subject of *printing* falls more properly within the province of the *mechanic*, than of the *Missionary*; yet useful information should be cheerfully and readily afforded by the latter, when he possesses it, and when likely to benefit present or future ages. On these accounts, it

seems to me, that honest and luminous statements are to be desired, and on no account to be repressed: to make these with sarcastic acrimony of feeling or language, or in the spirit of insidious rivalry, would be very unworthy the servants of Jesus Christ, whose interests are identified with His, and whose feelings should all harmonize with the letter and spirit of the sacred Scriptures. Should the reader think that he perceives in the above remarks any thing inconsistent with these, I only request him to judge of it, as in a like case, he would wish another man to judge of the same thing in himself.

LIST OF BOOKS WRITTEN AND PRINTED BY THE MEMBERS OF THE ULTRA-GANGES MISSIONS.

The following list contains the books and tracts printed by these Missions, up to the close of 1819. They are not arranged according to the order of time, but under their respective authors; the year in which they were completed and printed is also marked.

The CHINESE BOOKS translated or written, with their size, the number of copies printed, and a short view of their contents, are as follows:

By Dr. Morrison.

	Date.	Leaves	Copies.	Totals.
1. A translation of the New Testament,				
SEPARATE PARTS of---				
Acts, 8vo. -	1810		1000	} 1650
Luke, ditto, -	1811		100	
Ditto, 12mo. -	1819		500	
Epistles of Paul, 8vo. -	1812		50	
COMPLETE, ditto, -	1813		2000	} 5520
-----, ditto, -	1817	537	100	
Ditto, 12mo. from 1815 down to the close of	1819		3420	
2. A translation of the Old Testament, except the				

following books which have been rendered by Dr. Morrison's colleague---viz D. uteronomy, Joshua, Judges: the books of Samuel---of the Kings---of the Chronicles---of Ezra, Nehemiah, Esther, and Job.

Such parts of these as have been already published were submitted to Dr. M.'s revision.

Of the old Testament, the following books have been printed:

	Date.	Leaves	Copies.	Totals.
Genesis, 12mo. -	1814	125	200	
Ditto, -	1817-8		500	
Ditto, -	1819		500	1200
Exodus, 12mo. -	ditto	104		
Deuteronomy, do. -	ditto	91	403	403
Joshua, do. -	ditto	61	403	403
Psalms, do. -	ditto	148	403	403
Isaiah do.* -	ditto	136	500	500
3. Tract on the Redemption of the World, 8vo.	1811	6	100	
Ditto, do. -	1814		10,000	
Ditto, 12mo. -	--15		100	
Ditto, do. -	--16		20	
Ditto, do. -	--17		300	
Ditto, do. -	--18		500	
Ditto, do. -	--19		1,500	
4. A Catechism, on the plan of the Assembly's Shorter Catechism, 8vo. -				12,520
Ditto, do. -	1812	30	200	
Ditto, do. -	1814		5,200	
Ditto, 12mo. -	ditto		300	
Ditto, -	1815		100	
Ditto, -	1816		200	
Ditto, -	1817		400	
Ditto, -	1818		300	
Ditto, -	1819		300	
				7,000

* Daniel and the Minor Prophets are in the press.

	Date.	Leaves	Copies.	Totals.
5. Short abstract, relative to the Scriptures, -	1814	1	1800	1800
6. Outline of the Old Testament History, 8vo.	1815	9	300	
Ditto, -	ditto		500	
Ditto, -	-16		100	
Ditto, -	-17		900	
Ditto, -	-18		700	
Ditto, -	-19		1400	
				3.900
7. A Hymn book, -	1818	27	300	300
8. Daily morning and evening Prayers of the Church of England, fitted to the Psalter, 18mo.	-18	30	400	400
9. Miscellaneous Essays, 12mo.	1818	17	2000	2000
10. A Tour of the World, 8vo.	1818-9	29		
By Mr. Milne.				
11. A Farewell letter to the Chinese on Java, do.	1814	3	2000	2000
12. Life of Christ, 8vo.	-14	70	100	
Ditto, -	-15		400	
Ditto, -	-16		100	
Ditto, -	-17		300	
Ditto, -	-18		200	
Ditto, -	-19		400	
13. Chinese monthly Magazine, (six months) bound up together, 12mo. for -	1815	33	725	
14. Ditto, do. for -	-16	73	815	
15. Ditto, do. for -	-17	83	800	
16. Ditto, do. for -	-18	81	500	
				2,840
Besides these, there were printed in separate monthly numbers, as follows: - for	1815	5 to 8	3000	
Ditto, for -	-16	3 to 8	6000	
Ditto, for -	-17	7 to 9	6000	
Ditto, for -	-18	ditto	10,800	
Ditto, for -	1819	ditto	12,000	37,860

	Date.	Leaves	Copies.	Total.
N. B. A few papers in these Magazines, especially in 1819, were communicated by Dr. M. the Rev. W. Hen. Medhurst and Aitch.				
17. Tract, entitled the Strait Gate, 12mo. -	1816	10	1000	4800
Ditto, -	-17		1300	
Ditto, -	-18		2000	
Ditto, -	-19		500	
18. TRACT ON THE SIN OF LYING, and the Importance of Truth, 12mo.	1816	5	1000	5800
Ditto, -	-17		800	
Ditto, -	-18		2000	
Ditto, -	-19		2000	
19. A Catechism for Youth, written in 1816 7, 8vo.	1817	37	2200	6600
Ditto, 12mo. -	-18		1600	
Ditto, -	-19		2800	
20. An Exposition of the Lord's prayer, written in 1817, 12mo. -	1818	41	700	1900
Ditto, -	-19		1200	
21. A Tract on Idolatry, written in 1817, -	-18	7	3000	9000
Ditto, -	1819		6000	
22. A Tract on Justice between man and man, -	1818	10	2600	8000
Ditto, -	-19		5400	
23. A Tract on the evil of Gambling, written in -- 18, -	1819	13	6000	6000
24. A Tract containing twelve short Sermons, -	1818	12	1000	7000
25. Dialogues between Chang and Yuen, written in 1818, -	1819	20	2000	
26. Sacred History, vol. 1st 18mo.* -	1819	71	2500	2,500

* It may be necessary to inform the reader, that Nos.

	Date	Leaves	Copies	Totals.
27. Duty of Men in time of public calamity, -	...19	13	2000	2000
28. THREE PEARLS, or an account of the Missionary, Tract, and Bible Societies. 1 st no. not yet printed,	ditto	33		
29. A volume of Sermons: now in the pressd, By Mr. Medhurst.	ditto	65		
30. A Geographical Catechism. - By A. FAH, a Chinese Christian:	ditto	21	1100	1100
31. Miscellaneous exhortations, founded on various passages of Scripture, To these may be added;	ditto	37	300	300
32. A reprint of a Chinese Pamphlet on Vaccination, written formerly by Sir Geo. Staunton, Bart. (now M. P.) whose attainments in Chinese literature are well known to the public: -	...15		50	50
33. A reprint of the SAN TZE-KING, a Chinese school book, for use in the schools,	...18	1	1000	1000
Total number of Chinese books &c.				140,249

Malay books by Mr. Thomsen.

34. The Ten Commandments, Lord's prayer, &c.	1817	8	300	} 600
Ditto, - -	-	-	300	

17th, 18th, 22d, 25th, 26th, and 27th, were printed first in a detached manner in the Magazine along with other papers; and afterwards collected and printed by themselves. The number of copies here marked, refers to those printed in their collected and complete form---those printed in a detached manner, being included in the Magazine for 1816, 1817, 1818, and 1819.

	Date.	pag	Cop	Totals.
35. Dr. Watts' Second Catechism, 16mo.	1817	8	100	} 1700
Ditto, revised	1819		400	
Ditto, - - -	do.		1200	
36. Translation of the Gospel of Matthew, 8vo. but one half printed, -	1818	24	400	400
37. A Spelling Book, 16mo.	1818	45	20	} 5400
Ditto, - - -	1819		400	
Ditto, - - -	do.		600	
Ditto, - - -	do.		1200	
Ditto, - - -	do.		3000	
38. A new Catechism, do.	1819	16	2000	2000
39. A Tract on the Being of God, &c. Heb. vi. 11, do	1819	8	400	} 4200
Ditto, - - -	do.		600	
Ditto, - - -	do.		1200	
Ditto, - - -	do.		2000	
40. A small Hymn Book, in 32's, - - -	1819	16	200	200
41. A Tract on Human Depravity; Ps. cxix. 9 & 10 16mo. -	1819	16	2000	2000
42. Exposition on the Ten Commandments, 12mo.	1819	32	2000	2000
43. Principle Doctrines of the Gospel in a Devotional form, 16mo. -	1819	16	2000	2000
Total number of Malay books				20,500

BOOKS FOR EUROPEANS.

44. Bogue's Essay on the New Testament, octavo, 25s.

45. Doddridges's Rise and Progress, do. 25s.

46. History of Cornelius, a Tract, do. 10s.

47. An English Spelling Book, 12mo. 60s.

These European books have been printed at the expense of the Missionary Society. Those that follow are not print-

ed at the expense of any religious body of men; but as they have been written by members of the Ultra-gorges Missions, and will, it is hoped, have at least an indirect influence on religion, by facilitating the acquisition of the Chinese and Malay languages; by spreading useful information, &c. they may be admitted to a place in this list.

49. By Dr. Morrison---A CHINESE GRAMMAR, 4to.
50. By ditto, Chinese and English Dialogues, octavo.
51. By ditto, View of China for Pastoral Purposes, 4to.
52. By ditto, Chinese Dictionary, part I. according to the Radicals, Nos. 1st, 2d, and 3d, 4to.
53. By ditto, Chinese Dictionary, part II. alphabetically arranged, 2 vols. 4to.
54. By ditto, Familiar Lectures on Paul's Epistle to the Philippians, 1 vol. 12mo.
55. By Mr. Thomson---Malay and English Dialogues, 1 vol. octavo, now in the press.
56. By the writer of these sheets---Retrospect of the Chinese Mission, 1 vol. octavo.
57. INDO-CHINESE GLANER, conducted by ditto.

As the Chinese and Malay books have been printed at the public expense, it becomes a sort of duty to say something about their *contents*; and to give their respective titles in the native language may prove convenient to the members of the Mission. I shall therefore go over the numbers again, begging the reader to refer by the figures back to corresponding ones in the preceding list.

1. NEW TESTAMENT. 耶穌基利士督我主
救者新舊詔書 Yay-foo Ke-le-tze-tüh, wochoo
kew chay sin e chaou shoo; i. e. Jesus Christ, our
Lord and Saviour's New Testament book.

2. OLD TESTAMENT—title not fixed on, as the translation was completed only in Nov. 1819.

3. TRACT ON THE REDEMPTION OF THE WORLD.
神道論贖救世總說真本 Shin taou lun shüh
kew she, tsung shwöch chin pun; i. e. "A true

and summary statement of the divine doctrine, concerning the redemption of the world"—Notices briefly, the being and unity of God; the law of God; the desert of sin; future retributions; the manifestation of divine love, by Christ's death; aids of the Holy Spirit; faith, repentance, and comforts of the Gospel; judgment to come; duty of Christ's disciples—and concludes with a form of prayer.

4. A CATECHISM.—問答淺註耶穌教法 Wān tǎh tseen chu YAY-soo keaou fǎh; i. e. "An easy explanation of the doctrine of Jesus, in question and answer"—contains in all 97 questions; commences with the creation; then notices the Scriptures; the perfections of God; and is thenceforward in substance, the shorter catechism of the general Assembly of divines, a little modified—concludes with the Lord's prayer, the creed, a morning and evening prayer; graces before and after meat; the 100th Psalm in verse; and Cowper's hymn, "Sweeter sounds than music knows."

5. A SHORT ABSTRACT—Notices the leading contents of the New Testament, and of the catechisms and tracts issued in 1814—very short—the plate of this was lost.

6. OUTLINE OF THE OLD TESTAMENT HISTORY.
古時如氏亞國歷代畧傳 Koo she Joo-te-a kwo, lǎeh tae leōh chuen; i. e. "A brief relation of the successive generations of the ancient kingdom of Judea."—Notices the writings of the Jews relative to the origin of the world; the descent of all nations of men from one common progenitor; the fall; the flood; Abraham; Sodom; oppression of Israel in Egypt; the giving of the law at Mount Sinai; the reigns of David

and Solomon; the temple; prophecies of Isaiah; Babylonish captivity; the coming of Christ—and closes with a metre version of the Hymn. "Take comfort Christians, when your friends—In Jesus fall asleep".

7. HYMN BOOK. 養心神詩 *Yang sin shên shih*; i. e. "Sacred Odes, to nourish the (virtuous) mind"—contains a short preface—and thirty Hymns, being in general prose translations by Dr. M. of Psalms, and Hymns commonly used in Christian countries, which were turned into verse by his Chinese assistants.

8. DAILY MORNING AND EVENING PRAYERS of the English Church.—年中每日早晚祈禱敘式 *Nên chung mei jih ts'au wan ke taou seu thih*; i. e. "Forms of prayer for the morning and evening throughout the year,"—with references to the Psalms, &c. to be read.—This being a translation from the Common Prayer Book, no farther analysis is requisite.

9. MISCELLANEOUS ESSAYS.—神天道碎集傳 *Shên t'ên taou tsuy tseeh chuen*; i. e. "A collection of miscellaneous papers, on divine subjects,"—concerning divine Revelation; the visible heavens to be distinguished from the Supreme Being; Christ the Saviour; the Holy Spirit; origin of all things; incarnation of Christ; a practical address to various classes; the Sacraments; worshipping at the tombs.

10. TOUR OF THE WORLD.—西遊地球聞見略傳 *Se yew te kew wân keen leöh chuen*; i. e. "Summary observations made on a tour of the world, westward." The traveller says, he belongs to *Sze-chuen* province—relates the motives that led him to undertake his travels—passes through

Tibet—and part of India—embarks at Calcutta for France—relates the state of education in that country and in Europe—studies foreign literature—western opinions on the origin of the Universe—European views of the globe—a map of the world, with explanations—division of time in Europe—the sabbath—nature of European governments—customs—religion—he returns to China by way of America—but is wrecked on the coast of *Loo-Choo*—obtains a passage from thence in a Fokien ship bound to Canton.

11. A FAREWELL ADDRESS.—A translation of this paper appeared in some of the Missionary Society's publications, two years ago.

12. LIFE OF CHRIST.—救世者言行真史記 Kew the chay yen hing chin she ke; i. e. "A true record of the doctrines and acts of the Saviour of the world."—The preface notices the creation, providence, sin and misery of man; the book is divided into twenty sections: 1. The dispensation before the Gospel, &c. 2. Christ's fore-runner, &c. 3. Birth of Christ. 4. Herod, and the children of Bethlehem, &c. 4. Wise men from the east, &c. 5. Christ at Jerusalem, in the temple. 6. His Baptism. 7. Temptation. 8. Calls his disciples. 9. His charge to them. 10. His doctrines. 11. His doctrines, continued. 12. The manner in which he taught. 13. His miracles. 14. The holiness of his life. 15. Institution of the Lord's Supper. 16. Jesus betrayed. 17. Condemned and crucified. 18. His resurrection. 19. His ascension. 20. His Apostles go forth to teach all nations.

13. THE MAGAZINE.—察世俗每月統記傳 Tsäh she süh mei yüeh tung ke chuen. i. e. "A general monthly record, containing an inves-

tigation of the opinions and practices of society.*
 The five volumes of this work being all of a miscellaneous kind, Nos. 13, 14, 15, 16, and 17, of the list may be all taken together. Things of ephemeral moment---anecdotes---news---religious intelligence, &c. need not be mentioned.---The following papers may be considered of some value.
 --The importance of knowing the true God--
 Summary of the doctrine of Christ-- the power of the invisible God---faith in Jesus --idolatry---
 goodness of God in providence and redemption
 ---Unity of God---doctrine of the Trinity---exhortation at the close of 1815---explanation of passages of Scripture, where members of the human body are ascribed to God --a discourse on the spirituality of God, and the nature of divine worship, John iv. 24.---Curse of the law of Moses
 ---view of European principles of Astronomy,*---
 the sun the centre of the system--the planets--
 satellites --the earth considered as a planet---its
 spherical form---diurnal motion on its own axis---
 annual motion round the sun---Address at the
 commencement of the year 1817---Sermon on
 being "new creatures" --discourse on human
 depravity---on the moon and her phases---comets--
 fixed stars ---What is meant by being "dead in
 trespasses and sins."---Omniscience and omnipresence of God--Labor for the meat that endureth
 to everlasting life---Paul's description of charity--

* These papers on astronomy are in general compilations from modern English books which treat of this science. They do not enter deeply into the subject; but the most obvious parts of the system, and the chief celestial phenomena are explained, not so much for purposes of science, as with a view to counteract the false opinions, concerning God and the Universe, to which Chinese astronomy uniformly leads.

exhortations to godliness---God so loved the world, &c.---Repentance---To have our conversation in the world in simplicity and godly sincerity-- Eclipses of the sun---to die is gain-- Eclipses of the moon---address to youth---Pagan objections against christianity answered---evils of an erroneous adherence to the ancients---explanation of Rom. i. 32---good men should be zealous to spread knowledge.---The ancients offered sacrifices to the sun---Pagan objections answered. On death.---The celestial globe, with an interpretation of the Latin names of 93 constellations, &c.

18. TRACT ON THE STRAIT GATE.--進小門走窄路解論 Tsín seaou mun, tsow tsih loo keac lun. i. e. "A discourse concerning entering in at the strait gate and walking in the narrow road."---Notifies the moral character of God---the sin and redemption of man---explanation of the terms strait gate and narrow road---characters of those who walk in the broad way---destruction does not mean annihilation, but eternal misery---Repentance urged---Eternal life, different from the transmigration of souls---human depravity makes man's duty hard.---In time and eternity, the righteous and wicked are the only real distinctions among men in the eye of God, &c.

19. TRACT ON THE SIN OF LYING.--崇真實棄假謊畧說 Tsung chin shih, k'e kea hwang leuh shwah; i. e. Honor the truth, and reject lying"---Founded on Eph. iv. 25, and notices the different kinds of lying common among the Chinese---sin and danger of it---injurious to society and to the individual---it excludes men from heaven, &c.

20. A CATECHISM FOR YOUTH.--幼學淺解

問答 Yew hash tsēn keae wan tsh; i. e. "Easy instructions for youth, in question and answer."—The preface notices the importance of the instruction of youth—more necessary for them than mere relative duties. The Catechism contains 165 questions—on the difference between men and brutes—the design of God in creating man with a soul—attributes of God—the relations he graciously sustains towards man—His law—our duty to God—and to men in different ranks of society—sin—its kinds, source and demerit—the Gospel—Incarnation, life, and death, resurrection and intercession of Christ—Repentance—faith—Holy Spirit renews the heart—pardon of sin—means of salvation—word of God—Baptism—Lord's Supper—soul after death—heaven—hell—saints and angels not to be worshipped—of evil spirits; resurrection; general judgment, and what follows it; the earth to be consumed with fire; concludes with morning and evening prayers for children.

21. EXPOSITION OF THE LORD'S PRAYER. 祈禱真法註解 Ke taou chin fah choo keae; i. e. "An explanation of the true method of prayer," containing a preface and ten discourses: 1. Introductory; existence of God; obligation of man; salvation by Christ. 2. Proper object of prayer; dispositions suited to it, its various kinds; 3. Name of God explained; how it is to be so hallowed. 4. Nature and laws of his kingdom; the church; how to be extended; objections answered. 5. The will of God, what, &c. 6. How we should pray for temporal blessings. 7. Sin, the pardon of it to be prayed for; mutual forgiveness to be exercised. 8. Temptation; kinds of it; nature and operations of Satan; doubts resolved; 9. Deliver us

from evil; natural and moral evil considered; the evil one; we may not seek deliverance from the vanities of the Gentiles. 10. How we are to give glory to God; his Majesty; power and government of the world—God not to be confounded with idols; concluding exhortation.

22. TRACT ON IDOLATRY.—諸國異神論 Choo kwōh e shin lun; i. e. "A discourse concerning the false Gods of the nations." God, the creator and preserver, is one only; various sorts of idolatry prevalent in China; folly and sin of it; several classes of men who support, or live by, idolatry addressed; an appeal to their reason and conscience.

23. ON JUSTICE BETWEEN MAN AND MAN.—生意公平聚益法 Sang e kung ping tseu yih fah; i. e. "The method of gaining by justice, in the transaction of business."—This tract is founded on Deut. xxv. 3---notices the several kinds of employments among men; the various ways of practising injustice which prevail in China, in the respective classes of society; weights and measures; spoiled commodities; over-reaching in bargains; covenant breaking; bad coin; awful consequences of this sin.

24. THE EVILS OF GAMBLING.—賭博明論 罍講 'T'oo pōh ming lun leūh keang; i. e. "A brief and clear discourse on gambling," notices the variety there is in the condition and pursuits of mankind; specifies the several kinds of gaming that abound among the Chinese; the causes from which the disposition to gamble proceeds; points out the pernicious consequences of this practice, to individuals, families, communities, &c.

25. TWELVE SHORT SERMONS.—聖書節註

十二訓 Shing shoos tseeh choo shih urh heun; i. e. "Twelve discourses, explaining texts of sacred Scripture," Unity of God; worship of God; depravity of man; manifestation of divine grace; faith and salvation; good works; relative duties; death; difference between the righteous and wicked in their death—the resurrection—the judgment—the eternal state. These topics are but very briefly explained.

26. DIALOGUES.---張遠兩友相論 Chang yuen leang yew seang lun, c. i. "Dialogues between two friends, Chang and Yuen."---*Chang* is a worshipper of the true God, and *Yuen* is his heathen neighbour. They meet by chance on the road, enter into conversation, and afterwards generally meet in the evenings, under the *Woo-ung* tree. These Dialogues have extended yet to the 12th only, but are to be continued. The contents of those already printed are as follows: 1. Questions proposed by *Yuen* concerning christian principles and character; the Being of God. 2. Evangelical repentance. 3. Character of Christ, and faith in him. 4. Good men seek their chief happiness in heaven; annihilation of the soul considered. 5. *Chang* relates his first acquaintance with the New Testament. 6. *Yuen* having retired, is struck with horror at his own neglect of the true God; visits *Chang* and finds him with his family at prayer; the resurrection of the dead. 7. Nature and qualities of the raised bodies; doubts and objections. 8. *Yuen* on visiting *Chang* in the evening, finds him in his closet, which leads to a discussion on the object, and kinds of prayer; worshipping the dead, &c. 9. The awful judgment to come; a midnight prayer under the *Woo-ung* tree. 10. *Yuen* objects to *Chang's* last night's prayer, be-

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cause he confessed himself to be a sinner; 11. *Tuen* deeply impressed with the ideas of eternity of sin, spends a whole night in his garden, bewailing his miserable condition. 12. *Chang* explains to him the method of salvation by Jesus Christ; the felicity of heaven; and misery of hell.

27. SACRED HISTORY.—古今聖史記集 *Koo kin shing sze ke tsih*; i. e. "Sacred History, ancient and modern." It is intended to continue this work through the Old and New Testaments, and down to the present time; hence the title. Vol. 1st, contains 20 sections. 1. The Universe, not eternal, nor the work of chance. 2. The order of the creation. 3. The two great progenitors of mankind in Eden. 4. The fall. 5. The consequences of the fall. 6. The promise of a Saviour. 7. The Institution of Sacrifices. 8. Cain and Abel. 9. The anti-deluvian patriarchs. 10. The deluge. 11. The traces of the deluge, still visible in all nations. 12. Concerning Noah's three sons. 13. Babel; the confusion of tongues, and origin of idolatry. 14. Call of Abraham. 15. Abraham's journey to Canaan. 16. He goes down to Egypt. 17. Abraham and Lot. 18. Melchizedec. 19. Sarah, Hagar, and Ishmael. 20. Destruction of Sodom and Gomorrah. Of vol. 2d; only six sections have been yet printed,

28. DUTY OF MEN IN TIMES OF PUBLIC CALAMITY.—受災學義論說 *Show tsae heoh e lun shwoûh*; i. e. "A discourse, shewing that we ought to learn righteousness in the time of public calamity." Founded on Isaiah xxvi. 9. This tract was inscribed to the Capt. Chinese, and others of that nation, in a time of general sickness in Malacca; notices the extent of the existing calamity; their erroneous conceptions rela-

tive to the causes of such general afflictions; the lessons we ought to learn from the judgments of God; the false pleas which the heathen make for putting off all concern about their souls; concludes with exhortations to various classes of persons.

29 **THREE PEARLS.**—三寶會 San panu hwuy; i. e. "The three precious societies," viz. The Missionary, Tract, and Bible Societies; treated according to the order of their establishment. In the introduction, the nature of the Gospel of Christ; its propagation; introduction into the nations of Europe; state of those nations before that time; and the numerous benevolent societies in the west; are briefly touched upon. 1. **THE MISSIONARY SOCIETY.** A translation of its rules, with explanatory notes; its resources; its operations among the heathen; methods it employs for the accomplishment of its object; a variety of doubts and objections solved. The existence of other societies of a similar kind, is noticed. 2. **THE RELIGIOUS TRACT SOCIETY.** Translation of its plan, with notes; its operations; nature and qualities of the publications it issues; its agents; the methods of circulation, &c. 3. **THE BRITISH AND FOREIGN BIBLE SOCIETY.** Its plan, with notes; its vast and increasing operations; patronage; annual receipts and expenditure; books issued; translations, &c. Auxiliary Missionary, Tract, and Bible Societies are hinted at in this pamphlet, which closes by shewing that though these societies differ in their plans of operation, their object is the same; that they are equally founded in true benevolence; and that they are highly beneficial to mankind. Some freedom was taken in rendering the rules of these Institutions; one or two of mere temporary or local interest are

left out --and in several instances, two rules put together; but the *general sense* is preserved throughout.

30. A VOLUME OF SERMONS 勸訓十二 K'uen heun shih urh; i. e. "Twelve hortatory discourses," viz. Christ the only Saviour.—The wandering sheep returned to the great shepherd—a talent in the night—a well spent day—why the heathen make light of the Gospel—true happiness—the good man in affliction—the happy death of the righteous—the penitent sinner seeking for mercy—who are excluded from the kingdom of God—prayer---discourse for the new year.

31. A GEOGRAPHICAL CATECHISM —地理問答略傳 Te le p'en tung leö'h chuen; i. e. "A summary of geography, adapted for youth"---contains four maps---one of the world---one of China---one of Asia---one of Europe--- notices the general divisions of the globe---the boundaries---extent---productions---population---and religions of the principal countries in the world, such as China, India, Persia, Palestine, Egypt, Russia, Germany, England, America, &c. &c. This being an elementary work, for use in the schools, is short, but will be enlarged afterwards.

32. "MISCELLANEOUS EXHORTATIONS."—救世錄最要零解 Kew she löh tsüh yaou leö'h keae; i. e. "Brief explanations of the most important passages in the Scriptures of the Saviour." A preface concerning God as the creator, and object of worship, to which the ten Commandments are attached--passages in the 2d chapter of the Hebrews---2 Peter, 2d chapter---whole of the 1st chapter and part of the 2d, 3d, and 4th of James, explained---2 Tim. iii. 15---1 Peter iii. 10, to the end---1 Peter iv. 3---10---1 John i. 8---9---

James 5th.---Three hymns and prayers.---These exhortations, being the composition of a christian Chinese mechanic, who was totally unacquainted with the Gospel six years ago, cannot be expected to display a deep acquaintance with theology; and to mistake occasionally the scope of a passage of Scripture, is what might have been expected; but they appear upon the whole evangelical, serious, and useful.*

As the present work was primarily and chiefly intended for persons in some way connected with the Ultra-ganges Missions, the writer hopes that no apology will be deemed necessary for thus analysing books, part of which were written by himself---without a brief analysis of the religious publications of the Mission, part of the original plan would have failed. I shall now close this section which has already swelled to such a disproportionate length, by remarking: 1. That the above Chinese publications have been very extensively circulated; some of them have been sent to the Chinese, residing in London, America, St. Helena, Bombay, Madras, Bengal, Burmah, Tibet, Kiddah, Penang, Bencoolen, Padang, Banca, Java, Madura, the Moluccas, Borneo, Celebes, the Peninsula and islands in the straits of Malacca; islands in the China Sea--Minilla; likewise to Siam, Cochin-China, Tung-king; several provinces of China; to Irkutsk, and some have reached Japan, &c. Many of them are carried annually into China, by persons and Junks returning; and as our Missions are now more extended, and laborers more numerous, the opportunities

* A short account of the Malay publications, not being quite ready, must be reserved for the Appendix---No. I.

of circulating more widely and in a more efficient manner, have within the last twelve months greatly increased. The Malay tracts have been circulated in the islands and countries all around. 2. The blocks from which the Chinese books were printed still remain.—The Mission now possesses upwards of thirty sets of stereotype wooden plates (for as many different kinds of books or tracts) all prepared and ready to hand, and most of which will, if well managed, be good for many years to come, without any additional expense, except that of printing from them. 3. The great ignorance of the heathen, makes it necessary to recur often to the fundamental truths of revelation, and to set forth the same truth in a great variety of lights—this will account for the same subjects being several times noticed in this analysis. 4. The most of the foregoing publications, are small—none of them exceeding *eighty* leaves (the Scriptures excepted) and many of them not more than about *ten*, and mostly in a duodecimo size. The reasons of this were three: larger ones could not be written without more leisure; a large book is not easily carried, and would be difficult to introduce into China; and finally, many persons will take up and read a pamphlet, or small tract, with a degree of pleasure, who would be afraid to encounter a publication of some considerable size. We have often seen a tract read through several times, while the New Testament lay by unopened. 5. With respect to the style of these publications, it is more fit to speak of our *aim*, than of our attainments. It has been our uniform *aim to be understood, and to reach the heart*—writing for plain people, a simple style is best calculated for their instruction, and is most be-

coming foreigners, whose acquaintance with the difficult language of China, must yet be pronounced imperfect. 6. Of the *doctrines* taught in these books, the reader will have already formed some idea. It only remains to be observed that they are in general, the doctrines of the Reformation, and agree in every essential point, with those of the 39 Articles of the Church of England; the Confession of faith of the Church of Scotland; the Creeds of the evangelical Dissenters; and the Articles of the Dutch Reformed Church. The *peculiarities* of sects and parties have no place in them. "Repentance towards God and faith towards our Lord Jesus Christ," it has been our endeavour to make known—may "God give the increase."

SECTION XVIII.

Mission at Singapore begun—translation of the Old Testament completed—concluding Retrospect—discouraging circumstances—circumstances of an encouraging nature, &c.

IN April, a scheme of mutual co-operation, on broad and liberal principles between the Missionaries, was suggested, drawn up, approved, and denominated, "THE ULTRA-GANGES MISSIONARY UNION." The principles and rules of this Union have already appeared in the Indo-Chinese Gleaner, and will be noticed in the appendix. Two things yet remain to be noticed, after which we shall conclude these papers. The Island of SINGAPORE, in the straits of Malacca, at the mouth of the China sea, having been taken possession of by the British, in the spring of 1819, it appeared to be an important post for a Christian Mission; being near to Rhio, and other places on which many Chinese are settled—also, in the way to Siam and China—and affording a very direct communication with the Malay islands. To the chief civil authorities now connected with the new settlement, our obligations have already been acknowledged, and are farther due; for, on application to them, they expressed their heartiest concurrence in any attempt by one or more of our number, to establish a Mission there; and made a grant of land for that purpose. But as differences of opinion existed between the British and Dutch

Governments about the right of the former to take possession of that island; and the possibility at least, of its being restored to the Malays,—made us hesitate for some time. There were however two considerations which had considerable weight. First, that should the island be held by a Christian Government, but for a short time, and then be restored to its original masters, yet the opportunities of spreading the Gospel, which even that short time would afford, appeared of importance, and the more so, as it was doubtful whether they could be enjoyed under a Malay Government.—Secondly, that should arrangements be made for the Dutch Government to take possession of Singapore, we might expect the same protection and liberty to follow out our objects, as under the British Government. It was accordingly resolved, that a member of the Mission at Malacca, should go thither for a time; select the ground, and commence the Mission. This work devolved on the Revd. Samuel Milton, who went to Singapore in October, (1819) partly for the sake of his health, and partly for these purposes. He was most cordially received by Major Farquhar; and we date the commencement of the Singapore Mission from the time of Mr. M.'s arrival there.

The next object to be noticed, is **THE COMPLETION OF THE CHINESE VERSION OF THE OLD TESTAMENT, ON THE 25TH NOVEMBER.** This may be considered as forming a new and important æra in the **ULTRA-GANGES MISSIONS.**—It is true, there is much labor still necessary in correcting and revising; but the principal part is done. Every scholar, especially every translator, well knows that first versions must be imperfect—and that a version executed by one or two persons only,

may be expected to be less perfect than one, about which many men of diversified talents and various learning, have been engaged; and the chances of a failure in some of the qualities of a good translation, are greater where the persons concerned have (as in the present instance) many other urgent calls upon their time and strength. To attain fidelity and to render the style perspicuous, are perhaps nearly as much as can be reasonably expected from first translators, especially when they have to do with so peculiarly difficult a language as that of China.

The fastidious (who by the way are not often the best judges) will find enough to blame; and the judicious, profound scholar of future times, abundance of room for the exercise of his talents, in revising and improving the work of his predecessors. But first versions must be made; and if they should not possess the high merits which would entitle them to the unqualified approbation of posterity, they will yet be found (if we may judge of the future by the past) to form the basis of other versions, and perhaps not a few translators will be deeply indebted to them, who may scorn to acknowledge the obligation—That will not however, diminish their real utility, or prove the pains and labors of the original authors to have been less effective than they really were. Difference of opinion does not alter the nature of facts; nor do many imperfections in a book prove it to be utterly inadequate to answer its end. The whole of the Canonical books of the Old and New Testament, are now rendered into Chinese; a considerable proportion of them is printed—and the printing of the whole, it is hoped, will be completed at no distance of time. If this version shall be

found (as he who had the chief hand in its execution expresses himself) at a subsequent period, to hold nearly such a place in reference to a better one, as those of our earliest British translators, now hold in reference to the authorized English version,—many will for ever bless God for the attempt; and neither the individuals who have labored in the work; nor the Missionary Society who sent and supported them; nor the various Bible Societies who have so liberally patronized the objects;—will have any cause to regret their toils, or their funds. In the labors of other Chinese translators we feel a cordial interest, as we consider them all tending to the same consummation; but our present business is with what relates to our own—and it ought not to be inferred that we are indifferent about them, because we do not give them so distinct and minute a consideration, as those about which we ourselves have been daily conversant. Fidelity, perspicuity, and simplicity, have been *aimed at* in this version; and it affords no small satisfaction to the translators to know, that many parts of the work already printed, are more easily read and better understood among the middling and lower classes of Chinese, than some of their own classical books are.—This is to be attributed solely to an undeviating aim to be understood by common men, as well as to be faithful to the originals. The most common and less complicated characters have been employed, where they could express the sense, and a simple (though they hope not a vulgar,) phraseology has been uniformly adopted, in preference to that which, though dignified with the high appellation of “*classical*,” is either too antiquated for modern use, or too high for ordinary capacities.—

It will be their study to revise the whole both apart and together; and to avail themselves of the remarks of their brethren; or of the criticisms of learned natives and foreigners, as well as of the assistance of any other version which may be kindly sent to them.—In course of about twelve years, from the arrival of the first Chinese Missionary at Canton, a complete version of the whole Scriptures has been executed* by members of the Ultra-ganges Missions.—They feel grateful, but not elated. They now commit the Chinese Bible to the care of HIM, whose spirit dictated its contents; praying that he may open many channels for its circulation; dispose many millions to read it; and make it the mighty instrument of illumination and eternal life to China. They congratulate the Directors of the Missionary Society, on the completion of an object on which they have bestowed much money, many anxious thoughts, and many earnest prayers. That divine Providence should have thus far condescended to countenance the Society's plans for the illumination of China, is to all the members a subject of cordial thanksgiving to God; and furnishes to the Directors, an additional ground of encouragement to go forward and "possess the land."

The translators return their most grateful thanks to the British and Foreign Bible Society, and to the friends of the Chinese Mission in America, for the very liberal support they have afforded to this object, and hope the same will be continued, till the word of life be spread over all the provinces of China, and all the islands of her sea.

* The obligations of Dr. M. to a Chinese MS. for the aid he received from it in some books of the New Testament, have been already noticed, (see above) and need not be again repeated.

To their brethren in the Ultra-ganges Missions, they commit the Chinese Scriptures as the depository of all saving knowledge; and hope the translation thereof may without assumption, be viewed as an additional pledge of the conversion of China to the faith of Christ. To them the translators look for much aid in perfecting future editions, and in giving them a judicious, efficient, and wide circulation.

It is now TWELVE YEARS and several months, since the first of these Missions, was begun.—For six YEARS, of that time the senior Missionary labored alone, and, for the three subsequent years, there were only two laborers. The difficulties at first were very great, in their kind, and the facilities exceedingly few.

At the present time, things wear a more pleasing aspect than formerly: the difficulties are greatly diminished; and the facilities vastly increased—laborers are more numerous; and new fields are daily inviting cultivation.—On a retrospect of the Missions, after what has been spent upon them, and the years they have existed, the view is certainly in some respects, DISCOURAGING. Our expenses have been great, considering the resources from which they are drawn; and are likely to be heavy for many years to come. We cannot number many converts—one of those we had, is dead, and the other has lately been imprisoned and beaten for the name of Jesus. We have not any decided native assistants, as catechists, or preachers. We have no large assemblies of people, collecting to hear our discourses; and we see not any sure grounds to affirm that the few persons to whom the truth is preached, are cordially attached to it. Our knowledge of

the Pagan and Mahometan systems of principle, must yet be pronounced imperfect; and the want of a more intimate acquaintance with their modes of thinking, their national prejudices, their domestic habits, and consequently, of the avenues to their hearts, no doubt often occasion our shooting beside the mark. We have no materials from which to make up highly animating and interesting statements, which are, in a measure, found to be the life of the public spirit; and, to us who are actually engaged in the field, it seems so long before this can be the case, that we often fear the zeal of our friends at home will cool, their patience tire, and their means fail,—before we can consider ourselves as having done any thing more than made a beginning. The chief language; with which we are concerned, is very difficult, and few seem disposed to undertake the labor. In some places about us, the climate is not inviting; and European constitutions do not generally stand it out to old age, or indeed through that time of a man's life, in which he may be expected to be most active. Some valuable members of the Missions have already been called away; and it cannot be expected that the number of us yet alive, will remain long complete. The stern prejudices and persecuting spirit of China continue still unsubdued; and our principle efforts for the conversion of that nation must be made at such a distance as greatly to weaken their effect. Farther, the number of laborers is far from being equal to the fields now open before us; and a full half of the present annual income of our society, if thrown into this channel alone, would hardly be adequate to furnish the laborers necessary, and to establish the Missions

which could almost immediately be entered upon. This view of the subject (and it is not overcharged) is by no means animating—and were there nothing to counterbalance it, our hearts would fail, and our hands hang down.

But, while the retrospect shews much that is calculated to damp the mind, it also discovers many things of an ENCOURAGING nature, in the present state of these Missions, and in the facilities with which they are furnished. There are in all FIVE Missionary Stations, namely, China, Malacca, Penang, Batavia, and Sincapore. In these there are eight* Missionaries, (with the families of six of them) two of whom labor among the Malays, and six among the Chinese—connected with the Missions, there are twelve schools for the education of youth; seven for the Chinese, viz. China, one; Batavia, one; Malacca, three; Penang, two;—and five for Malays and others, viz. at Malacca, one Malay school, one Malay and English school, and one Malabar school,—at Penang two Malay schools. The public school at Malacca, though not supported by the Missions, is under the superintendence of one of their members, so that there are thirteen schools in all under the care of the Missionaries. The number of youth in all these taken together is certainly far from being great; but there are about three hundred, which, considering the shortness of the time since some of them were established, and the circumstances under which we labor, is as many as we could reasonably have expected. The Gospel is preached statedly and occasionally in Chinese and Malay: in Chinese

* Since the above was written, the Rev. Mr. Fleming and Mrs. F. have joined the Missions, so that there are now NINE Missionaries.

in three Dialects, viz. the Canton, the Fokien, and Mandarin.—There are likewise public services conducted in English and Dutch. The number of persons attached to the Missions, or to the Missionaries, from considerations no doubt of a varied nature, is increasing. The number of emigrations from China is every year greater; and thus a large and growing population is, as it were, thrown in the way of the Missions. Besides the *Holy Scriptures*, other Christian publications of nearly forty different kinds, larger or smaller, to the number of more than ONE HUNDRED AND FIFTY THOUSAND copies have been printed, and (except a small proportion now in hand,) very extensively spread abroad. Every year, fresh demands are made for more, and we have reason to believe, that the number of those who read them is far from being inconsiderable.

The attention paid to the education of children, begins to secure to us the confidence of their parents. Though our hearers are few in number, yet there are some whose circumstances admit of their steadily attending, which affords an opportunity of opening more fully to their view the doctrines of the Gospel, and of explaining in a more connected and profitable manner, the sense and scope of the Holy Scriptures. Though we see not actual conversions, yet we perceive a visible alteration in the sentiments and exterior conduct of some who hear the word. Prejudices are dying away. The *unprofitableness* of idolatry is acknowledged by some; and the next step may be, a conviction of its *sinfulness*. In particular instances of distress, we observe the heathen calling upon the God, whose awful name we endeavor to make known; and there are some who now

"worship the Lord and their own gods." The unsparing hand with which divine truth, casts into the mire every object of idolatry, however high its antiquity, however vast the number of its votaries, and however great the powers ascribed to it,—does, we observe in some cases, make the heathen more "mad upon their idols"—and more zealous to support as long as possible the credit of those which are destined to fall: but, even in this increased attention to the SUBJECT OF RELIGION, (though indeed a FALSE religion,) we perceive the germ of something favorable to the Gospel; for, the more the heathen expend upon their gods, and the more ardent their hopes of good from them are, so much the heavier a pressure must their temporal circumstances feel, and so much the greater will the disappointment of their hopes be; and it is impossible that these two things, while a clear exhibition of the gospel continues to be made before them, —should not ultimately weaken idolatry, and "prepare the way of the Lord." When we state the awful truths, that "God is no respecter of persons;" that "at the name of Jesus every knee should bow;" that "we must all appear before the judgment seat of Christ"—and in short, that the greatest sages, legislators and emperors, equally need to be saved by Jesus Christ, with the meanest and vilest of the human race; and that they must all stand and be judged before HIS bar, as if they had been common men,—when these things are stated, the pride of the learned is offended; the exclusive nature of the Gospel seems to them full of assumption; and our unceremonious way of classing *Taoon*, *Sbun*, *Confucius*, and *Mencius*, among the "ALL WHO HAVE SINNED AND COME SHORT OF THE

GLORY OF GOD," appears in their eyes most arrogant and intolerable. But, even in this hostility of views and feelings, we see a friendly ally begotten and fostering; for, a dormant and apathetic state of mind, which takes every past thing upon trust, and never stretches a thought towards man's future destinies,—is of all things the most common in these countries, and the most unfavorable to christianity, which requires all the springs of the soul on motion. Now, when thought is excited and roused, though its first steps may be perverse, it is in the end ever favorable to the Gospel.—Jealous of the Saviour's final triumph, the learned worshippers of the ancient sages, in their mind and in their conversation with each other, institute a comparison between Jesus the son of God, and the mortal objects of their own unbounded admiration; and there are no similar instances on record, in which the final result has not always been, to weaken a superstitious regard to ancient names and errors; to open the mind to inquiry; and to produce a reverence for the character of Christ. Indeed, we often observe a violent struggle in the minds of some of the learned about us, between the convictions produced by the light of the Gospel which is gradually breaking in upon them, and their own accustomed and unlimited reverence for the dicta of the ancients. This may be fairly attributed to the operation of the truth; for, previously to their hearing the Gospel, they enjoyed their delusions quietly; felt no doubts about their system; and no mental struggles between light and darkness, truth and error. Of those who have occasionally heard the Gospel in Chinese, during a great part of these twelve years, though only two have made a public profession

of the Gospel, yet their efforts among their relatives, and the increased circulation of good books, by their means, are circumstances of some importance to us.

At present, with respect to the facilities which these missions possess for carrying on the work thus begun, they are such as follow: in all the stations out of China the protection of the laws, and liberty to make known the Gospel, are enjoyed in their fullest extent; and the head, or central station, is in a retired place, and healthy climate. Very important helps for the study of the Chinese language, have been prepared; and for the Malay language, a valuable Dictionary and Grammar were written and printed some time ago, by a gentleman unconnected with Missionary affairs. It will be seen from the preceding part of this book, that the Missions possess the means of printing in Chinese, Malay, and English, to all the extent they can possibly anticipate a demand for. Connected with the Missions, there is a small Fund for widows and orphans, which though at present inadequate to support even one widow, is increasing, and may tend in some degree to lessen that reasonable solicitude which every Missionary, in these climates, must feel about those of his family whom he may leave behind him; and may consequently tend to increase his cheerfulness and courage in his labors. Plans of co-operation have been laid down, which may through the divine blessing, prove of extensive and lasting service; and give a powerful impulse to the general system of our missionary exertions. Two Periodical publications are open to all the members; one in Chinese for the information of the heathen, and one in English for more general purposes. The investigations of

the Chinese government, literature, history, religion, and manners, which are carrying on by members of the Missions, will doubtless have a collateral influence on what the church considers the grand ULTIMATUM,—the universal subjection of this great Empire to the Messiah.—For, though these do not directly “cast down mountains—fill up vallies—or make the rough places plain;” yet they will frequently serve to discover the extent, the magnitude, and the dimensions of the obstacles which lie in the way; and may often shew how, and when, and which of, the means pointed out in Scripture, may be most effectually applied to remove the difficulties, and to effect the end proposed. A library of European, Chinese, Malay, and other Indian books, has been formed for some time past at the central station; and may become extensive, or at least sufficiently so, for all the purposes of these Missions; and there is a near prospect of being able to prepare native youth, for the office of school masters, catechists, or Missionaries.—Several theological treatises, and works of some extent on the holy Scriptures, are in course of preparation, which, if their authors be spared to finish, or if they be taken up and completed by those that survive,—will prove, it is presumed, of essential service to the cause of the Gospel, and prevent the necessity of men, who possess good preaching talents and active habits, confining themselves to the dry labors of the mere student, and leave them greater leisure for the more animating and more immediately useful work of preaching. Such, without reserve, or exaggeration, is the present state of the Ultraganges Missions; and the ENCOURAGING circumstances, seem vastly to overbalance those of a

contrary nature. They inspire hope, and call for renewed vigor of exertion. The labors already executed, the facilities provided, and the posts taken possession of, are in a great measure owing to the considerations which were annually pressed on the attention of the Directors of our Society, during the first six years of the Chinese Mission, and to the plans which were formed in China, in 1814. Those plans have been partly noticed above, (see page 132 to 140,) and by the kindness of a gracious providence, they are now in a fair train of accomplishment. To follow them out till they bring forth extensive good to the Ultra-ganges nations; to employ vigorously the means which have been for some years in actual operation; to cultivate with assiduous care, the fields now within our reach, but to consider almost NOTHING EFFECTED TILL THE GOSPEL GET A FOOTING IN CHINA; to persevere with unremitting diligence; and to look up daily by faith and prayer to Him, who alone can "give the increase,"—is the duty of all concerned. While we have reason to be humbled that more has not been done, and to a better purpose; we have also abundant cause of gratitude to God that our lives have been spared so long, and that some things, likely to have a happy influence on the final salvation of these countries, have been effected. What is farther necessary may be comprehended in three particulars; laborers, means, and success. More LABORERS are wanted in all the departments of the Missions—for Chinese and Malay—to act in the capacity of tract-distributors—readers—catechists—teachers of youth—and itinerant, or settled preachers.—In regard to MEANS, the annual expence of the five Missions

now existing, including the expence of passages, the support of Missionaries, of the press, of schools, and the rent, or building, of houses, &c.—is very considerable, and the establishment of other Missions which are in view, will also be so great and heavy an expence, as is quite damping to look forward to. But we hope in HIM “whose is the earth and all that it contains,” and look to the friends of christianity in India, Europe, and America.

Success may be viewed two ways: as to the preparation of means for the extensive diffusion of knowledge; and as to the actual “*turning of many to righteousness.*” The former kind of success has, in some measure, attended the Missions. For the latter, we greatly long, and would earnestly pray. We have no doubt of the final triumph of the Gospel over Mahometanism and all the pagan religions of China. But we cannot allow ourselves to suppose that this will be the work of one, or two, or five ages. In thinking of success our wishes and our judgment seem at variance—the former, impatient to see China, and this Archipelago, actually evangelized and turned to righteousness; and the latter, telling us that much labor and many instruments are yet wanted; that several generations of time must roll away; and that *we* shall be long dead, and our bones and flesh undistinguishable from the mass of our mother earth,—before this glorious event can take place. Yet we “plough in hope;” “knowing that our labor shall not be in vain in the Lord.”

FINIS.

APPENDIX, No. I.

ACCOUNT OF THE MALAY BOOKS.*

The liberty and use of the press are very valuable privileges and afford to the Missionary, the unspeakable advantage of making the Gospel of Jesus Christ known in distant parts of the world, as well as in the field of his immediate labours. But there are also difficulties attending the press, arising from various causes; as the false systems of unchristianized people; the spiritual dominion of the priests, forbidding their people to think and judge for themselves; the whole routine of their worship which is mere form and ceremony; and the pride, prejudices, and jealousies which the reign of ignorance, superstition, and falsehood, generates. The first productions, will always need much improvement on account of a superficial knowledge of the language, of the prejudices of the people, the manner of expressing religious ideas, &c. and these difficulties increase where there is but little choice of words, as is the case in the Malay language. [Here the reader is requested to refer back by the the figures, to the preceding list of books.]

No. 34. The ten Commandments and the Lord's prayer, and No. 35. Watts' first Catechism, were translated during the first 10 months of study, and soon after printed. But they are not so plain as books of that description should be, owing to a

* For this paper, the author is indebted to the Rev. C. H. Thomsen.

want of sufficient acquaintance with the idiom of the Malay language. They are literal, but a too strict attention to the formation of derivatives, and a deficient arrangement of words, make them sound harsh to the ear of a Malay. Several expressions they considered at first very objectionable, e. g. jealous, as applied to God, in the second Commandment. It never occurs in that sense in their books as far as I can learn, but only as expressing jealousy or rather suspicion of the husband over his wife. The epithets, father, our father which art in heaven, the only begotten of the father, &c.—they thought very repugnant to the spirituality and purity of the divine Being, and implying corporality and carnal affections. A man once asked, if God were married and begat children. For the same reasons they objected to the expression “the Son of God.”—In a translation of the sacred Scriptures, there is no way of avoiding giving offence in such cases, without doing injury to the meaning: but in an abstract treatise of religion, circumlocutions may be substituted. In reprinting the above mentioned Catechism, several alterations were made; some parts entirely new moulded, and the whole comprised in twenty-three questions and answers. Part of the fifth chapter of Matthew was added, to fill up 16 pages, and a short morning and evening prayer, accompanied with a few questions and answers on the nature of prayer, and the necessity of divine aid to perform this duty aright.

36. A translation of part of the Gospel of Matthew. The Batavia edition of the Malay Scriptures printed in 1758,* under the patronage

* The edition printed in Amsterdam, in the Roman character, in 1733, seems to be the same performance.

of Jacob Mosel, the Governor General of the Dutch East Indies, has certainly many excellencies, and considered particularly as the first, it deserves notice. Those worthy men (for it was the work of several) possessed many literary advantages, and had an extensive acquaintance with the Arabic language. If literary acquirements were the only qualifications for translating the sacred Scriptures, perhaps few would be found adequate for the task of improving or revising that able performance. Setting aside its various dialects, the Malay language in general may be divided into four branches; viz. The court language, or *BAHSA DALAM*, in which their Commentaries are written; it is in fact nothing different from the common written language of the people, except that it is fuller of Arabic words; of this class is also their epistolary writing. The second is the style in which mercantile concerns are transacted, this is less pure than the former, and little attention is paid to grammatical rules. The third is the language of the market or the common colloquial or vulgar dialect; it is a mixture of all languages. The fourth is that dialect, or rather style, in which their books are written. If any thing can be considered as a model of the Malay language, this is entitled to it. The Malay Scriptures above mentioned, abound with Arabic words, where the Malay would in many cases have answered; the phraseology is also too formal and stiff, and in several instances inconsonant with the idiom of the Malay, and we need not wonder that many words in the course of nearly a whole century, are become obsolete. If these things be altered, and the whole rendered in a style, as nearly as can be

done with propriety, to that of their own books, the Scriptures will be received and read with as much eagerness by the Malays as by any other people. It is true, the present version is read by the inhabitants of several of the eastern islands, and I believe, understood too in the Roman character; but still it is among those only that have already embraced christianity. These people have, since the first introduction of christianity among them, cultivated the language in their schools, and taught their children to read the Bible, and native teachers have been raised up out of these schools to teach its sacred contents to others. I have been credibly told by a gentleman in high office, that the troops in the late rebellion in one of the eastern islands, were actually headed by the principal of their teachers, or bishop, who gave the word of command with the Bible open in his hand; he was taken and committed to confinement. "They that take the sword shall perish by the sword." In Batavia, the Scriptures have been read, and divine service carried on in the same high Malay for many years; but the principal clergyman in the Dutch Church has acknowledged to me, that the Malay preaching and the Malay books had never been adapted for general instruction: both being above the comprehension of the people in general. Accordingly, an Auxiliary Bible Society was formed in Batavia, about the year 1815, to furnish the Malay Christians with a translation of the New Testament in low Malay. The written language of the Malays is the same in all the Malay countries, except that in Java, a few Javanese words, and in some parts of Sumatra, some Indian words have been retained. Who does not see

then the importance of rendering the Scriptures into that style of language which is understood by all the numerous tribes of the Malay population.

37. A Malay Spelling Book, containing the complete Malay alphabet. Each character has a triple power, constituted by three vowel points which are not marked in their books, but implied.—They are a, i, u. Thus alif, the only proper vowel in all the alphabet requires, one of these points to fix its relative power. 34 Pages are employed to show the formation of monosyllables. The vowel points are, “ditas,” above; “dibawah,” below; and “dihadapun,” in the front. Thus alif diatas sounds a, as a in father—Alif dibawah i, as ee in eel—Alif dihadapun u, as oo in food. The vowel point is not put between the consonants as in other languages, but after, as bb diatas, a literally bba forms bab; bb dibawah i, literally bbi, forms bib, bb dihadapun u, literally bhu forms bub.—After the monosyllables, there follow 4 pages of dissyllables, going regularly through the alphabet. Then follow 4 pages containing the primitives of verbs with three of the principle derivatives of each, arranged alphabetically.—And at the end, are a few easy reading lessons on moral subjects, in a didactic form.

38. A new Catechism, containing the grand doctrines of salvation, in a suitable and simple form, adapted for the comprehension of people, whose minds are destitute of any knowledge of christian principles.

39. A Tract on the being of God, founded on Heb. xi. 6. It is an exhortation of a general kind to the consideration and fear of that God in whom we live, and move, and have our being.

40. A few Hymns.---No. 1. A morning Hymn, on "the Lord is a sun and shield."---No. 2. An evening Hymn, on "I am the light of the world." No. 3. The first Psalm.---No. 4. "Come Holy Spirit," &c.---No. 5. The fifty first Psalm.---No. 6. The Publican and Pharisee. The last is the composition of a friend. The others, are for substance, drawn out of some old Malay Psalm books, composed formerly by Dutch Malay Ministers, in Java.

41. A Tract on human depravity, founded on Psalm cxix. 9. Explaining the passage, shewing the origin of the depravity of the heart; the way in which it shews itself; the consequences; direction to the means of purification; concluding with the prayer, of one that is sensible of it and wishes deliverance from it.

42. A short Exposition of the ten Commandments. The first five are very little more than a mere outline to be enlarged upon in future. The 6th, 7th, 8th, and 9th, are more full, and the sins forbidden and the duties commanded, defined with a particular view to the state of the Malays.

43. The principle doctrines of the Gospel in a devotional form. The Exposition on the Commandments—the new Catechism and this devotional piece are stitched together. They form together a very brief view of divine truth.

No. II.

Miscellaneous thoughts on the political, moral, and religious state of Ultra-ganges India.

THE Ultra-ganges, or Indo-Chinese nations, may be considered as commencing with Barmah, and stretching east-ward along the continent to the isles of Japan, including the Malayan Archipelago, and the vast groups of islands lying between Pulo Penang and Corea. These embrace some of the most populous and interesting countries under heaven. They contain a full third of the human race; and from a variety of considerations, have most urgent claims on the benevolence and commiseration of Missionary Societies. That, in regard to civilization the best of them are centuries behind the least improved nation in Europe, no one who possesses any knowledge of the history of both, will for an instant deny. Many of the tribes living in the interior parts of the islands, still continue in the wildest state of savage life; while the chief part of the inhabitants of the Archipelago, are in the comparative scale, but semi-barbarians. All the governments of the Ultra-ganges nations are DESPOTISMS; and many of them tyrannical in a very high degree. To exalt and aggrandize privileged orders of men, and keep the people in a low, degrading servitude, ever children in understanding, and the vassals of arbitrary power,—seems the uniform tendency of every native government on this side of India, without the exception of one. Their constitutions seem framed

on this principle, and the spirit of their laws tends to this end. In as far as the theory of their governments may be investigated and reduced to general philosophical principles; and the annual details of the executive power, laid open to public view; in so far will this proposition appear confirmed: particular temporary exceptions cannot invalidate it. The report of a traveller who begins to describe a country before he has lived three months in it; to pronounce on its literature before he has learnt its language; and eulogize its laws before he has seen the developement of a single principle of the government,—ought to be received with some reserve; for, though perhaps the only means from which the public can for the time form a judgment of that country, future researches, made under more favorable circumstances, will very likely give a different view of the subject. Such is the tendency of the native governments of the Ultra-ganges nations; and it will be well for the London Missionary Society, and every other that may attempt the spread of the Gospel in these parts, to keep this in view. **POLITICS** do not, it is admitted, form any part of the object of Missionary Societies; yet it is of the first importance for them to form a correct judgment of the **INTELLECTUAL** character of the people whose condition they aim to ameliorate,—and who knows not that the leading characteristics of every government, have a mighty influence on the progress of intellect and the formation of moral character? They are indeed actually and faithfully transcribed in the hearts of the people, so that one totally unacquainted with the particular qualities of a government may, *a posteriore*, be fully persuaded of what its nature is, from the conduct and charac-

ter of the people. **LIBERTY**, in the European acceptance of the word, is totally unknown under the native governments; therefore Missionaries must not expect it—but, should previous to their coming forth, firmly resolve to bear with patience and peace, all the inconveniences that may arise from living under governments, in their nature the very reverse of those under which they may have been brought up; and under all the various forms of legislative administration should be prepared “to be subject to the powers that be.” From these causes, vigorous intellect, improved understanding, independence of mind, comprehensiveness of view, and an open unsuspecting frankness of disposition,—are rare things in this part of the world—and still more so where the system of idolatry is of a degrading kind. It is however the peculiar glory of the Gospel that it is suited to all the different degrees of understanding among men—vigor and comprehension of intellect are not absolutely necessary in order to its reception—it is indeed in many cases the parent of them.

The religions of Ultra-ganges India, are three: the Pagan, the Mahometan, and the Christian. Burmah, Tibet, Siam, Cambodja, Cochin-China, China, and Japan, are over spread with the Buddhistic idolatry, whilst a very considerable portion of the Chinese, and of the people tributary to that Empire, is infected with a vain atheistical philosophy, which recognizes no God, and which acknowledges no hereafter. The people, i. e. the great mass, all “worship the work of their own hands.” Various other forms of idolatry, not yet clearly described, are found to exist, in the interior of some of the islands, where human sa-

crifices are offered. The early prevalence of Hindooism on Java, Sumatra, &c. and the traces of which remain to this day,—has been fully proved by Sir Stamford Raffles, in his large and interesting history of Java—and from whose pen the public wait for something new respecting the island now under his Government.

The МАНОМЕТАН faith prevails, more or less, in the chief countries of Ultra-Ganges India; has entirely spread over some of the Malay countries; and runs along the coast of most of the Archipelagian Isles—even that of Borneo, and the Celebes. In some places it has a strong ecclesiastical establishment, which will not be easily over-thrown. Several versions of the Koran, or part thereof, have been made, three of which we have heard of—viz. one into the Chinese, one into the Malay, and one into the Maccassar language. In those copies read in the Mosques, the Arabic fills one column of the page, and the translation into the vernacular tongue, the other. It is highly probable that the Koran, or parts thereof, and the Ritual of Islamism, have been rendered into various other languages of eastern India, though we have not obtained certain information respecting such versions. The nature of Islamism was known in Europe centuries ago; it would therefore be superfluous to say any on that subject here. We may just observe that, surrounded as the professors of this faith, hereabouts are, with idolaters of various descriptions, it is not to be wondered at, if they lose their reverence for the prime article of their religion, the UNITY OF GOD and be found, as is sometimes actually the case, “doing service to them who are by nature no gods.” So feeble is the influence of their belief in the doctrine of providence, that they repose

as firm a faith in spells, charms, ghosts, and dismal tales, as any of the blind idolatrous nations about them. Indeed, we cease to wonder at this, when we see Roman Catholic Christians worshipping at the shrine of some Pagan or Mahometan saint, and Protestant Christians (to the everlasting reproach of their principles) calling in the aid of heathen conjurers to discover thefts, and charm away the rheumatism! This leads us to say a word on the state of christianity in the Ultra-ganges nations.

CHRISTIANITY, under the two principal forms in which it appears in Europe, viz. the Catholic and Protestant, has been partially made known in several of these countries, for some ages past. The Portuguese carried their faith along with their arms, and planted the former wherever the ravages or conquests of the latter extended. The Spaniards did the same. Goa and Macao were early the chief seats of the Portuguese Ecclesiastical authority in India; Luconia, or Manilla, that of the Spanish. The Catholic Missions yet existing in these countries are four: the Portuguese, the Spanish, the French, and the Italian. On this side of India, the Portuguese have Missions in Malacca, Timor, Macao, and China. The Spanish Missions are chiefly in Manilla and the Philippian Isles; Tung king; and the remains of a Mission in China. The French Missions exist in Penang, Siam, Cochin-china, and some remains of them still in China. The Italian are those of the Society de Propaganda Fide, and are nearly extinct. These four Missions have each a clerical gentleman, commonly an aged Missionary, residing in Macao, as agent for the Missions, who is also a corresponding director. The

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present state of the Catholic Missions is very little known. The persecutions they have suffered in China and other countries, together with the long interval of efficient communication with the Continent of Europe, during the late war, have greatly weakened them; perhaps entirely extinguished them in some places.

Some remarks on the Catholic religion as propagated in China, have been made in the former part of this work. The writer could wish that a regard to truth did not compel him either to be totally silent, or to speak in the most unfavorable terms, of the state of religion among the Catholics in the European colonies of Ultra-ganges India. But is it not the observation of every one who has bestowed the least attention to the subject, that extreme ignorance, gross superstition, unbearable pride, connected with squalid poverty, and the neglect of business, are the characteristics of the mass of the lower classes of Catholics, particularly of Portuguese descendants? and in many cases, is there not visible such a depravity of morals, as is quite painful to every reflecting mind? This must indeed, be a source of the greatest grief to the well disposed clergymen who labor among them. How pitiable is it that the idolatrous superstitions of China do not exceed in grossness, some of those practised in the adorable name of Jesus, by this community! How lamentable that true religion should have so exceedingly degenerated, as to be scarcely distinguishable from the most senseless and disgusting forms of Paganism! How much is to be desired that pious and enlightened men in the Romish Communion, would "purge out the old leaven, that their Church may be a new lump."

The PROTESTANT FAITH was planted in several parts of the farther east, by eminent Dutch clergymen, particularly in the Moluccas. The purity of their doctrines, and the diligence of their labors, are manifest at this day in the valuable theological treatises which they have handed down. At Molacca and Java, the chief attention of the clergy seems to have been directed to the European community, and comparatively little done for the heathen. After the Dutch colonies fell under French influence, a sad reverse in regard to religion, commenced. Now, it is hoped, things are improving since the re-possession of them by the Netherlands Government. But, are not the proofs of an awful degeneracy in doctrine and practice still too manifest? Is it not much to be feared, that the scepticism of the continental schools of Philosophy, has poisoned the sources of Theology at home? Is not the loose, demoralizing, and libertine tendency of infidel principles, but too visible? Is not the public profanation of the latter half of God's holy day, countenanced too often by the example of persons in public life—sometimes even of the ministers of religion themselves,—a subject of just and deep regret? Is it not to be feared, that the total neglect of all religion by many Protestants, forms as mighty a barrier in the way of the conversion of the heathen, as the gross superstitions of Catholics? Shall we allow ourselves to suppose that vice, gross or refined, is less hateful to the Deity than superstition? While we justly confess that the empty pageantry of masses and processions, is altogether unacceptable to that blessed Being, who never appointed them, “nor required them at our hand,” shall we so far impose on ourselves

as to imagine that infidelity under the cloak of liberal sentiment, or irreligion under the pretext of avoiding a mean and degrading superstition,—will be pleasing in His sight? Is there not a loud call, by the circumstances of the times, on all Protestants in Ultra-ganges India, to rouse themselves to holiness and purity of conversation; and to show zeal for the propagation of the true faith? The zeal of the Protestant clergy, and of christians of various denominations, on the West of the Ganges, may justly provoke the zeal of their brethren in these parts. In Ultra Ganges India there are now three Protestant Missions, viz. those of the Netherlands Missionary Society, revived since the Peace; those of the English and American Baptist Missionary Societies; and those of the London Missionary Society, or the Ultra-ganges Missions, above described. The fields are vast.—There is abundant space for all. Had each of these three Missions, an hundred laborers ready to send forth, they might, by proper care in the selection of posts, all find room and labor without coming in contact with each other; and when dispersed over the vast and thickly peopled regions of Eastern India, we should still have cause to say—"what are these among so many!"—Two Protestant ecclesiastical establishments have extended to these regions, viz. the Dutch Reformed Church, and the Church of England. The Dutch Reformed Church has for its range of operation, all the colonies of Netherlands India; and the Church of England has Penang, Bencoolen, and the British Factory in China,—three most important posts, from which the word of life may sound out to the surrounding countries. Supineness and inactivity in the great work of Evange-

lizing the heathen, have been too much the reproach and sin of every Christian community, and particularly of privileged bodies of christians—but the age of supineness is over. Every body of christians, is shaking off the dormant indolence of former days, and rousing itself to action. We cannot therefore, but look with some degree of hope to these two Church establishments, each of which possess a vast means at command, both in regard to wealth and talent, for the illumination of the heathen, *Why might there not be some general system of union and co-operation, formed between these two ecclesiastical bodies, and the various Missionary establishments, on the broad principles of Protestantism, for the purpose of diffusing our holy religion through the Indo-Chinese nations?* To me, this does not appear an impossible thing, if the object were well defined, and the principles of co-operation few and simple. But, without regard to this, much may be done by each of these bodies, in its own sphere. And how can a consistent Protestant, whatever be his rank or office, satisfy his conscience to spend a few years in such moral wastes as these, without ever attempting to do any thing for the illumination of the heathen about him? Can he recline with comfort on his dying pillow, and say: "I have done what I could?" If a public and highly distinguished character, decorated with titles and honorary distinctions, what joy can these withering laurels afford him, amidst secret reproofs of conscience, for professing to believe doctrines the influence of which he never displayed; and to revere, as exclusively from God, a system which he never took the least pains to make known to others?

Among many and greater obstacles to the evan-

golizing of these countries and islands, there are **THREE**, the hurtful influence of which will be felt more or less: viz. **SLAVERY**, **OPIMUM**, and **GAMBLING**. Few of the enormities committed on the Malayan seas, or the horrid scenes of debauchery and blood shed which are so often exhibited, but may be traced to one, or all of these sources; and they are too profitable to those who patronize or encourage them, to hope that a speedy check will be imposed on them.

Happily, in as far as the European Governments are concerned, **SLAVERY** it may be hoped, will not be in existence fifty years hence; and their influence may go a great way with some of the native powers. But while this inhuman traffic exists, it will cause Missionaries, especially in parts less frequented by Europeans, to be regarded with distrust and suspicion; and there is a class of **LOW MERCENARY TRADERS** whose interest it is to misrepresent the designs of those who seek the melioration of the heathen. I do not mean respectable merchants, and sea-faring men of established character, for whom I entertain a high regard, and to whom this base practice is as abhorrent as it is to myself.

The vast consumption of **OPIMUM** on this side of India, is the source of so many evils among the people, and yet of so much gain to the merchants, that I utterly despair of saying any thing on the subject that will not be regarded with the most sovereign contempt and dislike. I cannot, however, but regard it as one of the many obstacles which hinder the moral improvement of Eastern India and China.

That **GAMBLING** should be practised, is no matter of wonder; but that a practice so destructive

of social order, and which so effectually impoverishes a large portion of the people, to enrich a few, generally of the worst characters, should have ever been sanctioned by any Christian Government, and a portion of public revenue derived therefrom, furnishes just cause of astonishment. It has indeed been said, that the only legitimate means of discouraging the practice, is to put certain burdens upon it—that its operation on the circumstances of the people, being thus made more painful, they may of their own accord cease from it. But to this specious argument it may be replied; First, that gambling is in bad repute among the sober and wise heathen. Many Chinese writers particularly have treated the subject in a very sensible manner, and pointed out clearly the dangers of it to persons, families, and the public; so that any Christian Government putting an entire stop to gambling, has the opinions, I may even say, the consciences, of this valuable class of the community on its side. That the Chinese are great gamblers, is admitted; but this is a violation of principles which they are taught to respect.—Secondly, However good the design of the Government that derives a farm from this source may be, the people form very different ideas thereof: they consider it as a source of too much profit to the public Treasury, to be dispensed with. They see an annual revenue derived from it, and likewise the heads of the farm frequently accumulating wealth thereby. Some sober Chinese have said—“ In our country, gambling to be sure prevails very much—but every sensible man considers it a source of the greatest evil. What judgment then, shall we form of a GOVERNMENT which licences and supports a

practice that involves so many in quarrels, riots, and deep poverty? You tell us to reform: but see how your western Governments act. Is it possible there can be any true benevolence to the inferior people, while the legislator gives them up as a prey to a few licenced depredators?"—Such are the views of some sober heathen. If Christian Governments regard their own public character in the eyes of the nations around them, they will for ever cease to draw the smallest portion of revenue from this channel.—Thirdly, It is to be feared that the licencing of gambling houses, tends exceedingly to encourage the practice instead of diminishing it. Those that take the farms must raise the money from some quarter, and we find that they have uniformly in their pay, a set of the most worthless wretches, dispersed through the people, to encourage and tempt men to gamble—even little children, sent forth to purchase some small article for family use, are entangled by these on their way—induced to venture their few pence, which they almost uniformly lose, and have to return weeping to their poor parents, who probably have not another pice behind!

The intervals of rest which the people have from their work, are taken up in gambling, which so engrosses their thoughts as to leave no time for receiving instruction, or leisure to think of subjects connected with eternity.—These obstacles are, it is allowed, of a minor sort; but powerful enough to create the ruin of the persons, and families of thousands; to corrupt the morals of youth; and very materially to impede the progress of knowledge. They create abundant work for the magistrate, and increase the Missionary's difficulties.

No. III.

ACCOUNT OF THE COLLEGE OF ST. JOSEPH AT MACAO, AND
STATE OF THE CATHOLIC MISSIONS.

For the following paper, my acknowledgements are due to a gentleman from the Continent of Europe, who has resided long in Macao, and from whose pen the public may shortly expect to be gratified with an history of that island, which will contain many curious and interesting notices relative to the coast of China, and the foreign trade.

"The College of St. Joseph at Macao, was founded by the Jesuits, who used to instruct some of their pupils in the sciences there. The Jesuits were expelled from it in the year 1762. In 1784, it was granted by Her Most Faithful Majesty, to her subjects, the Priests of the Missionary Congregation. By order of the Prince Regent of Portugal, a yearly sum of 6000 taels is assigned by the Senate of Macao, for the performance of divine service, the support of the Seminary, and the maintenance of the professors and scholars. There are six European Tutors or professors, the senior of whom is called the Superior, i. e. of all living within the precincts of the College. To each of them are allotted 240 taels per annum, for their personal expenses and table charges. The principal object of this Institution, being to provide the Missions of China and other countries, with suitable and proper teachers, young Chinese and others, inclined to become christians and priests, are admitted gratis. Their expenses are defrayed, by a yearly allowance for every individual,

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of 150 taels. They are taught to read and write: they learn the Portuguese and Latin grammars; Latin, arithmetic, rhetoric, philosophy, and theology; and when these young persons persist in the desire of being initiated into the mysteries of priesthood, holy orders are conferred upon them: such individuals commonly remain 10 or 12 years in the College. In 1815, there were eight Chinese and two Malays living in the Seminary, besides sixteen boys born at Macao.

"The Superior, with the approbation of his colleagues, admits them, on their paying a trifling sum for boarding. This is reduced, when parents are very poor, to the mere expense of clothing. Other children, who are living with their father and mother, come at the fixed hours to the Lectures on those sciences, which have already been enumerated. To those sciences may be added, instructions occasionally delivered, on mathematics; and the Chinese, French, and English languages. Some of the young Portuguese enter the priesthood; others devote themselves to professions more congenial with their inclination.

"The head of this congregation resides in Europe. To him the College must give an account of its labours and proceedings; and the Superior of the College ought to deliver yearly to the Senate of Macao, a list containing the number of Professors and Chinese students, which the city has to provide for.

"In the year 1810, it was reported that there were in several parts of China, Tung-king, Cochinchina, and Siam, 14 Bishops, 7 Apostolic Vicars, 43 European Missionaries, 231 native Priests, and 585,000 Roman Catholic Christians."

No. IV.

A brief consideration of the use which Missionaries ought to make of the opposition of some men, and the commendation of others.

BESIDES the prejudices and depravity of the heathen, Missionaries have to struggle with the impatience, the unbelief, and the infirmities of their own nature. They have to stand out against the opposition of their enemies; and to bear up under many unpleasant things from their friends. They are not, or ought not to be, insensible of the one or the other.

The objections they meet with, differ in their strength, according to the prepossessions, the information, the acuteness, or the scepticism of their authors. Men whose minds are governed solely by political views, or by a regard to the opinion of society, sometimes, with apparent cordiality, shake them by the hand; speak well of their object; manifest politeness to them in company; and make liberal promises of doing every thing they can to promote their views,—and should Missionaries be simple enough to credit all this, they might very soon consider themselves the favorites of the great, and the bosom friends of chief men. But we must not allow ourselves to be so imposed upon. We know that much is often promised where absolutely nothing is intended; that many things are spoken well of, while a mere compliment is passed; that in these countries many men cultivate the intercourse of Missionaries, to make their own solitude more bearable, who would hardly feel comfortable to

be discovered in friendly conversation with them, by the gay and the fashionable; and that some appear to approve, sanction, and support our plans, solely to gain their own ends, while they are secretly indifferent, perhaps heartily opposed, to the objects which are dearest to us. From such men we have no right to look for more than what may be called OFFICIAL CIVILITIES, AND COMPLIMENTS OF COURSE. Others make inquiry about our labors and success, as if they really felt an interest therein, while their air and manner seems to say—"Your motives are, it is to be presumed, very good, but you will find yourselves mistaken. Your success is not equal to the hopes you have cherished." There are some cold hearted, self-conceited moralists, who sneeringly say—"Ah! they have not yet converted the Chinese—nor yet the Malays—nor yet the Hindoos, &c.—it is presumed, they will come to a more sober state of mind by and by—to attend to themselves and let other people alone." There are others who tauntingly reproach men of our character for our want of success, while the depravity of their own manners, forms one of our chief obstacles. For, what more hinders the success of the Gospel than the lasciviousness, the intemperance, the avarice, the injustice, and the impiety of nominal Christians?

It is our happiness, however, to live in an age of the world when not a few men of the highest rank, and holding the highest offices in society, are real and hearty friends to the propagation of the Gospel, and to every judicious and laborious Missionary.—This is an unspeakable privilege, and should be gratefully improved by us. To make much ado about the little opposition now made to Missionary efforts, would prove us to be

inattentive to the state of the age in which we live, and unthankful both to God and men for advantages which were never enjoyed to the same extent in any former period of the world.

There are persons who upon the whole wish well to our cause, but whose confined views oppose still more embarrassing difficulties to our objects, than those above mentioned. Some such persons approve vastly, and bestow unlimited praise upon, some of the means which have not yet been in our power to use so extensively as we wished; while the fields within our reach, and the means actually in our power, are viewed by them as of no moment. They have said: "Go into China—go about the countries preaching the Gospel—teach the people by word of mouth as the apostles did—we do not believe the apostle Paul ever sent a single book to convert any pagan people, all the days of his life."—The substance of this sage counsel, we of course highly approve; and have to the utmost of our power, followed it. But under the peculiarity of our circumstances, shut in a measure out from China—and possessing, for the longest half of the time, but one or two laborers,—such counsel has frequently had a most discouraging effect. There is another class of hearty friends to our cause, whom I would gladly spare, were it not for the pernicious influence of the well-meant, but ill-judged, publicity which they give to Missionaries. I do not refer to those who give them praise in public, and treat them with stern neglect in private—nor to those who are ever dunning young men about the dangers of rashness, and the necessity of an implicit submission to the views of their superiors—nor to those reverend gentlemen, who treat them with open

and marked disrespect in public company—nor to those who are constantly aiming to impress on those that go abroad, how much inferior their character is to that of settled ministers at home, and how much more comfortable their circumstances will be, than those of the pastors of many congregations!—nor to those who are often heard to say—“Why, yes;—such a one may perhaps do as a Missionary,---provided he be not obstinate,”—nor to those who on certain occasions, observe a marked difference in their conduct towards those who have been educated for the ministry at home, and those who are destined for the service of the heathen---nor to those who in public societies now and then advert to Missionaries, when the notice of their name, or labors are likely to increase the effect of a fine paragraph,---the influence of such a spirit and conduct on the minds of Missionaries, is very discouraging--very hurtful---and they ought well to distinguish between the dicta of such imprudence, and the paternal care of grave and excellent men whose counsels are the offspring of affection, fidelity, and wisdom. Wherever the Missionary goes, a deep reverence and filial love for men of the latter character, will ever go with him,---their silver locks—the image of their person, their fatherly solicitude---their faithful reproofs--their wise counsels --their fervent prayers--will often rise up fresh in the Missionary's recollection. While the remembrance of the former cannot fail to excite apprehension---“what,” will he be apt to say, “would be the case if the opinions of such men had much weight in the direction of public Institutions---and what will our condition be, should our fathers and affectionate brothers in the

direction of Missionary affairs, die away, and their place be filled by such men!" But of these by the bye.—the men to whom my observation refers, are those who in their sermons, or speeches, on grand public occasions, allow themselves to go far beyond the bounds of wisdom, in praising Missionaries, and in magnifying their labors. Due commendation may be given where it is merited, without making the pulpit a stage from which to trumpet forth the creature's praise; and without turning the time of christian solemnities into a sort of popish saint's day, when the miracles of St. Anthony, and the marvellous things effected by the urn, or ashes of St. Francis, are recounted over to the eager throngs! Such a practice cannot be sufficiently reprobated. Instead of aiding, it injures the cause it is designed to serve. It disgusts the well informed. It is considered by men of sceptical principles as an expedient to supply the place of important Missionary information, and to keep up the public spirit during the intervals of "good news from a far country." It rouses the jealousy of other Institutions. It inspires young men with the love of false glory. By holding up one or two in such a prominent light before the public, an insidious comparison is implied, which cannot but be observed by those especially who, however worthy, do not chance to be the idols of public delight, and mutual jealousies in course arise in little bands of Missionaries formerly laboring in perfect harmony and peace. It excites undue expectations in the public mind, from men who, however meritorious, are yet but "men of like passions with others," and compassed about by like infirmities. It proves ever painful to the

best Missionaries; and those on whom it would work an effect are much better at home. It is contrary to the practice of the Apostle, who was anxious that the churches should not think of him and his co adjutors "above what they saw and heard of them;" and is there not reason to fear that it tends to withdraw the dependence of men from the "EVERLASTING GOD, THE CREATOR," and to place it unduly upon "man, whose breath is in his nostrils?" These thoughts are respectfully submitted to the consideration of public speakers in religious assemblies, and though the extreme disgust which the writer and some of his fellow-servants, have felt at the practice, would not fail to express itself in these pointed terms, yet he feels confident they will fall with salutary force some where.

Now, the great thing for us to learn is, how to turn all these things to some practical advantage. There is certainly a medium between that childish simpleness which believes all fair words, and that dismal suspicion which credits no one---which beholds enemies every where---which sees secret plots of direful mischief in the most open countenances---and which supplies the want of evidence from facts, by conjecturing, guessing, and supposing. There is likewise a difference between valuing, and even seeking to attain, the esteem and approbation of wise and good men; and being elated and carried away with the fulsomeness of rhetorical flourishes, and the ill-judged praise of those who, however, well they mean, ought to remember that "the Lord alone is to be exalted." Again, to make no allowance for the MANNER in which some good men express their cautions and advice, would imply great ig-

norance of mankind, and an unbearable measure of self conceit.

To endeavour therefore, thankfully to avail ourselves of the politeness of great, or fashionable men, without forgetting that the etiquette of the times, requires them to say something kind to every body--to take it into account that objections will be made, and prepare ourselves to meet them--to seize with ardor every facility that is offered us, without making much ado about the motives which dictate them; and to look to God to keep us from every snare that may lurk behind---and, finally, to conduct ourselves with more humility, circumspection, and consistency, whenever undue publicity is given to our names, or labors.—Such is our duty—and such the means by which these things may be made subservient to the cause of our blessed Master.

No. V.

The success of the Gospel, considered two ways—on the principle of mere human probability; and on the principle of dependence on the Holy Spirit.

THE CONVERSION of the heathen, is the great end of all Missionary exertions. By the conversion of the heathen, I mean, the making of them “wise unto salvation”—“the turning of them from darkness to light, and from the power of Satan unto God”—inducing them to cast away their idols, and to “worship the one, only true and living God”—teaching them to “hate all iniquity,” and to “have respect to all God’s commandments,”—bringing them into a state of church fellowship, to “walk in all the commandments and ordinances of the Lord,”—enabling them to adorn the doctrine of God our Saviour in all things—in short, a conversion which commences in the renovation of the soul by the power of the Holy Spirit, and extends to the formation of an entire new creature, influencing through the whole of life, all the operations of their minds, and all their external actions—so that at the hour of death they shall be received to the enjoyment of eternal happiness in heaven. Such is the end of all Christian Missions—to this all their efforts are directed; and in as far as there is presumptive evidence that this is gained, in so far is a Mission considered successful, in the highest and noblest sense of the word.

There are, however, different ways of estimating the success of Missions. Some Missions are successful after a very short period, in “winning souls to Christ.”—Others have to wait for more

than twenty or thirty years, without making an impression of any moment. On one view of the subject, it seems the former are successful, and the latter not. But, if we look at things on the grand scale—if we consider the scheme of providence in the government of the world as a whole—if we reflect that causes and effects are, in the divine government, closely and nearly connected, however long the chain of providential operations which join them together may seem,—then we shall not feel ourselves warranted lightly to affirm that the latter Missions are not successful; for, the laborers, during that time, having had the care of no little flock of chosen ones to engross their attention, may have so extensively sowed the “good seed of the kingdom,” and so abundantly prepared the means of illumination, that the progress of the Gospel in the next or the following ages, may be accelerated thereby in an astonishing measure.

The success of Missions cannot be calculated on mercantile principles—viz. that for so much laid out, there is so much to be expected in—no; the means and the success do not always observe regular proportions. We cannot, for example, say that so many books should bring in such a return of converts, and that such a number of laborers should bring in such another return of converts; for, though in general, the divine blessing be bestowed according to the proportion of means employed, yet it is not always so. God is a Sovereign, and acts according to his own will. The seed that “fell by the way side” “and among the thorns,” was as good in its kind, and cost the sower as much labor, as that which fell into good ground and brought forth good fruit.

We may perhaps be allowed to apply this to the labors detailed in the preceding pages—e. g. to the list of Chinese and Malay books published by the Ultra-Ganges Missions. If a small proportion of the whole number prove useful, the object will not fail. We are not so sanguine as to suppose that the copies given away have been all preserved; or that those preserved have been all read; or that those read have been all understood; or that the parts understood have been all believed; or that the truths believed are uniformly acted upon. For it must ever be taken into account, that a great deal of what is spoken and written will be unproductive; but may we not also hope, that a portion thereof will prove effectual for the salvation of men?

In the parable of the sower, above alluded to, THREE FOURTHS of the seed sown never came to maturity; a fourth part only brought forth fruit. The design of our Lord in this parable does not, however, appear to have been to shew the actual PROPORTION of success that might be expected to attend any given quantity of the means (if the expression may be pardoned) but rather to warn men generally against the causes which so fatally hinder the success of all means; and probably also, to support the minds of his immediate disciples and the ministers of his kingdom in all future ages, under the want of success, or when favored only with a measure of success, that may seem disproportionate to the exertions made, the time spent, and the property expended.

Men of any, or of no, religion sometimes enjoy themselves at the expense (as they imagine) of other men's wisdom and property. They see great preparations made for the conversion of the hea-

then, and much (generally indeed too much) said, and written on the subject, before a commencement be fairly made: and after waiting for a few years, without seeing "nations born in a day," or multitudes turned from paganism to Christianity, they then begin to take to themselves the credit of the spirit of prophecy, and to say: "Ah! so we expected; so we thought; so we said from the first; they have been long at work and have effected nothing; their golden dreams have we imagine, by this time all fled; we see not the realization of the numerous plans they amused themselves with, &c."—such is their language, and they are but too often abetted in their folly by impatient and injudicious Christians. But, reasoning on those principles the force of which they are more likely to feel, may we not ask them: "Are ALL THE PLANS of the merchant, the traveller, the statesman, the philosopher, the general, crowned with success? Do they not often require a long time to develop themselves, and repay the expense and labor bestowed upon them? Do not many of them TOTALLY FAIL, after the wealth and talent of a whole nation have been expended on them, and after the expectations of the civilized world have been raised to the highest pitch?"—Yet these men cease not to plan, or to hope; and the success of one design will in many cases, abundantly compensate them for the failure of several others. For the sake of argument, we may say so of some Missionary Societies: if many of their extensive plans for the conversion of the heathen should utterly fail, and but one or two out of the many be crowned with success, this will more than compensate for all the labor and pains bestowed upon

the whole. This way of reasoning, I am aware can only have force with those who do not fully admit the agency of the Holy Spirit in the conversion of men, or the sovereignty of divine grace. I do not, however, see why the firmest believers in these essential doctrines of Christianity, should not take all the aid they can, from the common reasonings of men in other things. If the man of the world, and the mere rational (alias irrational) christian rise no higher on such subjects, than the common rules and principles of business, or MERE HUMAN PROBABILITY, it does not follow that we are to overlook the aid derivable from thence; for these sources of argument are as much our's as their's; and having taken all from them which they can afford, we have still in reserve, the power of the Holy Spirit who gives energy to the word, and imparts life to the means.

Let us for a moment then, reason hypothetically about the success of the Gospel, on the principle of mere HUMAN PROBABILITY. Let us consider what the means, left as it were to themselves, and a train of highly favorable circumstances, might be supposed to produce in the course of four or five hundred years. Suppose that in a heathen country, five Missionaries find admission. They spend some time in acquiring the language, and then begin to teach the people, by small books and oral addresses. In the first year after they attain a competency in the language, they circulate ONE THOUSAND copies of useful tracts or portions of the Holy Scriptures, and at the same rate annually for ten years, after which, up to the twentieth year, an additional number of THREE THOUSAND is annually issued; and all these followed up by oral instruction, in the various forms of preaching, ca-

techising, reasoning, conversing; seconded, moreover, by an exemplary and christian conduct on the part of the Missionaries and their families. Thus at the end of twenty years, 50,000 copies of various publications will have been issued, and that under the most favorable circumstances. Suppose that one half of them be entirely destroyed; and that the other half be put, in the course of these years, into the hands of the people: 25,000 copies lie by utterly neglected, while only five thousand are perused with some care; and of these again, only one thousand copies are understood; of those understood only one TWENTIETH PART, (i. e. 50) proves so far effectual as to incline fifty persons, from various motives, to make a credible profession of their faith. From this number of converts, however, we must make every reasonable deduction: some may prove to be mere hypocrites---some, turn back to their idols; and others, disgrace their profession;--so that at the end of a period of TWENTY YEARS, there are only found FIVE steady, upright converts. In this supposition there is certainly nothing very extravagant. The heathen are not supposed to be deterred by persecution, nor the intercourse of the Missionaries with the people, prevented by strong national prejudices---yet, after all the time and means employed, and the advantages enjoyed, conversion proceeds at the slow rate of FIVE persons in twenty years!--or but one convert to each Missionary!--The coolest calculator will not perhaps hesitate to admit that this is PROBABLE. But the idea of evangelizing a heathen country at a rate so exceedingly slow as this, seems quite enough to damp the most ardent zeal, weaken the most active hands, weary the most invincible patience, and exhaust the most ample re-

sources. Yet, perhaps, even CHINA could be evangelized in four centuries and a half at a rate somewhat similar. Let us try what HUMAN PROBABILITY would allow for the next twenty years. At the commencement of this second period, there are five native converts, two of whom we will suppose have families, and the five Missionaries (still alive, or their place supplied by others) with their families, so that on the whole, including children, we may allow the number of christians to be TWENTY. The number of christians is somewhat greater than at the beginning of the former period; and the circumstances of the country, in regard to a knowledge of the christian system, vastly different from what they then were. A large mass of useful information is scattered among the people. Suspicions about the designs of the Missionaries, on the one hand, have nearly vanished; and on the other, the sentiments and character of the people are more fully known by their instructors. The reluctance naturally felt by the heathen, to embrace a new faith of which their fathers knew nothing, may in particular cases, be taken away; and the reputation of idolatry must certainly have suffered during the first twenty years in no small degree, especially in the more immediate vicinity of the Missions. Education must have made some advances, and some bond of attachment between the people and the Missionaries, been formed. May we not also admit that, at the beginning of this second period, one of the five converts, and two persons out of the families of the Missionaries, are fit to be employed as catechists, or evangelists; and that from the Mission schools, some youths will be raised up to be teachers, whose minds will be less under the influence of pa-

gan ideas, more open to instruction, and consequently better fitted for the office of school-teachers, than the former school-masters can be supposed to have been? There are then, EIGHT public teachers of Christianity to enter on the cultivation of a field, the fallow ground of which has been already broken up. The same means are employed as in the former period, but with an increasing effect, both as to frequency, and extent of sphere; and the labors of the Missionaries have a better directed aim, and a readier way to the understandings and hearts of the people, than they can be supposed to have had during the first years of the Mission. Is it too much, after making deductions as formerly, to suppose, that in the course of the second twenty years, there will be TWENTY converts gained? surely not; and if we allow, for the sake of argument, that the former number remains complete, or that additions have been made to preserve it so, we shall have forty professing CHRISTIANS, besides their children, who may, allowing for deaths, still be twenty in number. Thus at the close of forty years, there are SIXTY Christians (for I suppose all their children to be baptized.) We may admit that the state of the country will in all respects be more favorable to the reception of Christianity, and that the influence of paganism will be more sensibly weakened, than at the end of the first period. We may allow TEN preachers to commence the third twenty years, and that, by the use of the same means as those already employed, they are successful, each one in bringing over fifteen persons from paganism; that is 150 converts, in the course of the twenty years, which, added to the 60 at the close of the last period, make 210. The children of

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the former and present converts will form nearly another hundred; but allowing for deaths among young and old, we shall reckon the children only equal to 40. So that we have 250 Christians in the country at the close of the third period. Now, admit that, with a proportionable increase of laborers, Christianity shall, in every succeeding twenty years, double its accession of numbers; then at the close of the first century from the commencement of the Missions, the country will have ONE THOUSAND Christians; at the close of the second century, THIRTY-TWO THOUSAND; at the close of the third, ONE MILLION TWENTY FOUR THOUSAND; at the close of the fourth, THIRTY-TWO MILLIONS SEVEN HUNDRED AND SIXTY-EIGHT THOUSAND; and at the SIXTIETH year of the fifth century, upwards of TWO HUNDRED AND SIXTY-TWO MILLIONS. To such an issue would this train of reasoning bring us in the space of four hundred and sixty years—or in about the same length of time which the Gospel required to spread over some of the chief countries of Europe. But this hypothesis supposes (what indeed was never yet enjoyed in the world) a train of the most favorable circumstances, extending through nearly five centuries in an unbroken line; it also supposes the chasms made among the Christians and Missionaries, by death and otherwise, to be filled up by others who are not brought into this calculation; and likewise that their zeal, and capacity of using the means for the conversion of their heathen neighbours, have been maintained all along. To notice the difficulties very minutely would have been inconsistent with the view with which we set out—namely, of allowing to Christianity every advantage, and of calculating

its progress at a very slow rate. This reasoning if worth any thing, will shew that the idea of converting a large pagan nation, in the course of several ages, is not chimerical; China, Japan, and Tartary, could all be converted on this supposition in about four hundred and sixty years; and who that admits the immortality of the human soul, and the existence of an eternal happiness in heaven, would not rather see the work begin, if its final consummation should be placed at the distance of even five centuries, than that it should not be attempted at all? For what are five hundred years to eternity! and what is the bulk of the globe of solid gold compared with the salvation of one soul. Let us now leave hypothesis, and come to sober truth. In the above train of reasoning, three things which have ever been found most materially to affect the progress of the Gospel,—have not been particularly noticed; for this reason, that with them full in view, I do not see it possible for mere human probability to draw a single conclusion in favor of the spread of the Gospel—these are, HUMAN DEPRAVITY—THE AGENCY OF SATAN—and ADVERSE EVENTS. No true believer in divine Revelation, can doubt of the existence of the two former, for every man has also abundant proofs within himself; and no attentive student of history, or of mankind, can have failed to observe a variety of events, which at least for a time, prove great hindrances to the Gospel; e. g. wars, persecutions, heresies, the elevation of the enemies of religion to high offices, &c. These events it is true, are under the superintendence of God, and will in the end subserve his cause, but it is their MORE IMMEDIATE effects to which this observation refers.

THE DEPRAVITY OF HUMAN NATURE makes man averse to God and divine things, and alienates the heart from spiritual pursuits. This is the source of all that stupidity, blindness, perverseness, and secularity of soul, which we see so abundantly manifested in the heathen world. False philosophy, magic, astrology, infanticide, persecution, and nameless other evils are all derived from this overflowing fountain of wickedness; for the secondary causes to which these are frequently attributed, are only the occasion of their manifestation, or the opening of channels by which they may flow out. THE AGENCY OF SATAN over the depravity of man, appears in the increased violence of corrupt passions and propensities; in that DOMINION OF FEAR he maintains over the heathen world, and which is one of the strongest props of paganism; in the INSIDIOUS OR SELF DECEIVING RATIOCINATIONS OF SOPHISTICATED MINDS by which even vice itself is sometimes made to appear harmless — yea, praise worthy! and in those POLITICAL JEALOUSIES, — the trembling suspicions of disappointed pride and unsatiated ambition, — which, by an invention more than human, find in the missionary's labor of love — in his visits to the sick — in his attempts to enlighten the mind of youth with the knowledge of the duties of time and the retributions of eternity, — the seeds of anarchy, and the pretext of persecution! If we consider the mighty and unceasing opposition of depraved nature, and of the god of this world, to the gospel of Christ, need we wonder if its progress through the earth be slow? We find nothing in the external means, in themselves considered, equal to master this opposition; or else we should see the most aged men who have longest enjoyed the means, "all righteous." A SPIRITUAL agency more powerful than that of sin and Satan

is absolutely necessary to counteract them and subdue their ascendancy in the human heart, before the gospel can be cordially received—and the world reformed. This agency is most clearly pointed out in the scriptures, viz. that of the HOLY SPIRIT to whose inscrutable operations, accompanying the means, the conversion of the heathen, and the virtues and moral excellencies of the true Christian, are uniformly ascribed throughout the New Testament. While, therefore, we diligently use the appointed means, we must look up by faith and prayer for the secret, but efficacious, influence of the SACRED SPIRIT, to produce conviction, faith, repentance, and holiness in the pagan mind and character; without this, the heathen may indeed make a profession of the gospel, and be drilled to punctuality in external observances and forms; but they will be destitute of the fear and love of God, which are the only genuine evidences of a sound conversion, and which alone are pledges of men's stedfast adherence to the truth. When his influences shall be copiously poured out on the heathen world, the work of an age may be effected in a year; more sound conversion will take place in twelve months than formerly in a century; for the energy of this all-pervading SPIRIT can operate on millions of hearts at the same instant of time; producing in each of them that diversity of spiritual conceptions and views, best suited to promote conversion; and though we are not informed of the precise extent to which His aids may be expected in the latter days, yet we have the utmost reason, from prophesy, promise, and the general tenor of Scripture, to believe, that when the heathen world or any part thereof is put into the proper train, as it respects the means, (not however that his influence will be entirely withheld till then,) !

His aids may be expected in such a degree, as exceedingly to hasten the period when the whole earth shall receive the Gospel.—The operations of the Holy Spirit, like all the acts of Deity, are regulated by infinite wisdom and sovereignty. They sometimes “wait not for men, nor tarry for the sons of men.” And it often happens that, while the servants of God are cast down and ready to faint, through the want of success, he is then secretly working in the hearts of some persons whom they least expected to feel, and in places where the greatest blindness and obstinacy may have been manifested. The Holy Spirit is omnipresent, and his working with us in one place, does not hinder his watering the seed sown elsewhere at the same time. The growth of grain depends not on the presence, or even the life of the sower, but on the genial showers and the warming beams of the sun. So it is here. The good seed may be sown on a passing visit, while the Missionary has no time to stay and watch over its growth; and the written word may be sent through his instrumentality, to places whither his feet can never travel, and to a people whom his eyes shall never see. He will no doubt commend them to God, and the best wishes of his soul, go along with the silent messengers of salvation which he himself cannot accompany. The duties of his station may call him to go elsewhere, and his attention may be so fully and properly taken up with other parts of his duty, as not to admit of his thinking much about the discourses delivered on such a visit—the books sent to such a place—the tracts intentionally dropt in such a traveller’s way—or the result of the conversations in such a temple—at such an afflicted person’s bed-side---

and in such a fisherman's hut. "He rises up day and night" to perform other duties; but "the seed springeth up, though he knows not how," when, or where. He may be called to lie down in the dust and sleep with his fathers, before the blade makes its appearance; but that omnipotent "Spirit who garnished the heavens," is the guardian of divine truth, and will not suffer the words of the Lord to return to him void, but cause them to prosper in effecting the gracious purposes of his sovereign will. He who sowed the seed, may indeed, first learn about the success in eternity; but other men will "enter into his labors," and feel the better for his having gone before them. Of their predecessor they may be ignorant; but if they find "the fields white for the harvest" and "a people prepared for the Lord," their progress will be speedier, and the triumphs of the Gospel more glorious.

No. VI.

ULTRA GANGES MISSIONARY UNION.

THE NECESSITY OF CORDIAL CO OPERATION IN THE WORK OF THE GOSPEL, AND THE IMPORTANCE OF WELL DEFINED PRINCIPLES OF ASSOCIATION, LED TO THE FORMATION OF THE ULTRA GANGES MISSIONARY UNION.

A GENERAL SCHEME OF

The Ultra-Ganges Missionary Union.

FUNDAMENTAL PRINCIPLE.—The fundamental principle of the Union is, an agreement in the belief of the DOCTRINES contained in the CONFESSION OF FAITH, AND THE LARGER AND SHORTER CATECHISMS, which were agreed upon by the Assembly of Divines at Westminster.

I. THE OBJECTS OF THE UNION.—1. To cultivate mutual fellowship: by intercommunication of Christian graces, knowledge, and gifts.---2. To afford mutual assistance: in cases of sickness, poverty, danger and calamity, reproach, and persecution.---3. To give our mutual testimony against errors in doctrine or worship, which may creep in.---4. To endeavour to remove what may arise to scandalize the truth.---5. To decide in cases of difficulty that may occur, either among the Heathen, or among the Members of the Union themselves.---6. To organize and support a school system. To collect information on the state of education; to establish schools extensively; to improve the plan of education; to furnish proper elementary books; to support them by a general fund; and to raise up teachers.---7. To establish and support a general seminary for the instruction of natives of good parts, and for the education of our own children.*---8. To manage the widow's fund. To keep its accounts, to use means for its increase; and to determine the times and extent of supplies to be given.---9. To carry on a periodical work.† To furnish it with matter; to render it worthy of perusal to the reader, and useful to its objects; and to interest ourselves in its dispersion.---10. To promote general knowledge.---11. To carry into effect the pious views of the various Societies which send or assist us, viz. the Missionary, Bible, and Tract Societies, &c.

II. THE AUTHORITY OF THE UNION.—Negatively.

* The objects specified in this particular, may be combined with those of the Anglo-Chinese College. Ep,

† The Indo Chinese Gleaner may answer every purpose of the Union, and be the medium of its communications to the public. Ed.

1. Not to any thing of a merely domestic kind. 2. Not to private property. 3. Not to matters of private judgment, which aff & not the fundamental principle. 4. Not to the detail of business in individual Missions. 5. Not to modes of worship. 6. Not to interfere with the Missionary Society's arrangements.-- Positively. 1. To advise. 2. To reprove. 3. To exclude from fellowship and privileges those who infringe the rules of the Union. 4. To withdraw or afford its support. 5. To declare its opinion by a public and joint act.

III. REASONS FOR THE UNION.-- 1. The letter and spirit of Scripture.---2. Our great distance from Europe. Long time requisite to communicate with home; many uncertainties attending correspondence; supplies sometimes precarious, as in cases of war, &c.---3. The general unhealthiness of the climate. Frequent changes and voyages needful; Supplies of suitable provisions, medicines, materials for use in the Missions, &c. so often times procurable in one place on easier terms than in another.---4. To give effect to the objects of our Missions: by combined talent, advice, and influence. Isolated effort effects little; unphilosophical and absurd to suppose that it can accomplish great things.---5. To insure the permanency of our work: by sending laborers from one station to another, in cases of difficulty. We may be laid by through sickness; some may be obliged to remove for a time; some may give up the work; some may dishonor it; some may soon die; things have not an inherent impetus to carry themselves on; the best regulated Missions suffer by an intermission of labor; without persons to carry on the work, beginnings are lost; and great objects crushed in the bud---6. We are all sent

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out by the same Society, educated for the same purposes, supported by the same means, and the same people feel an interest in our success.—7. We are all nearly of the same sentiments; in doctrine, worship, and about the means of propagating Christianity.

IV. ITS ADVANTAGES.—1. In regard to family comfort.—Interchange of friendship; supplies of necessary things which may be less expensive in one place, than in another; friendly visits for health; benefit to our children.—2. In regard to success in our work.—A spirit of prayer and christian love cherished; mutual encouragement by communication of each other's trials, labors, and joys; mutual advice; zeal would be quickened; the kingdom of Satan among the heathen would be more systematically beset.—3. In regard to converts, or candidates for christian profession.—The people in these parts trade much; new converts or persons under instruction, could be recommended to the care and instruction of brethren at different ports; otherwise, impressions are lost for want of constant means, or by long intervals of instruction; the heathen would learn the true nature of Christianity from its effects.—4. Our system would in course of time acquire strength, magnitude, and extensive usefulness, by as close an identity of sentiment and uniformity of plan, as may be consistent with perfect freedom of private judgment.—5. Advantage of the press for printing tracts and books,—all the stations may be supplied.

V. MISCELLANEOUS REMARKS.—1. There is no example on record of great and lasting good being effected by isolated efforts. 2. Where union and co-operation are considered objects of importance,

some non-essentials in opinion must either be sacrificed, or agreed to be laid aside; men do not all think alike. 3. A Union formed on broad principles and regulated by a good plan, would prove a much more powerful auxiliary to the Churches at home than the best directed individual exertions can. 4. It may not at first meet general approbation--some may not see the utility of combined exertion so fully as others, &c. 5. The thing seems of great importance--almost essential to the well-being of our Missions--Time, bodily weakness, and the speedy approach of death leave no room for long hesitation on a subject which involves so great consequences.

VI. PROPOSITIONS. 1. That, while the members of this Union think it their duty to do what good they can to all men, whether heathens, or professing Christians; they wish at the same time, duly to consider the inexpediency of attempting to form new churches among christian people who have stated pastors. 2. That the importance of promoting general knowledge and civilization in as far as is practicable, be recognized as a principle, and acted upon.

VII. RULES. 1. **NAME**—That a Union be formed to be denominated “The Ultra-Ganges Missionary Union.” 2. **OBJECTS**—That the objects of this Union be to cultivate mutual fellowship among the members; to strengthen and perpetuate the Missions connected with the Union; and to promote the diffusion of divine truth in Pagan and Mahometan countries, on this side the Ganges. 3. **MEMBERS.** That all Missionaries sent out by the Missionary Society, usually denominated the London Missionary Society, to India, and who approve the principles of the Union, and wish

to join it, may be admitted as members. 4. **COMMITTEE**—That a Committee, three of whom shall hold the offices of President, Treasurer, and Secretary, be appointed to manage the concerns of the Union for 1819-20—who shall be Rev. W. Milne, President; Rev. C. H. Thomsen, Treasurer; Rev. W. H. Medhurst, Secretary, &c. The Committee to be annually elected. 5. **AUTHORITY OF THE COMMITTEE**—That, (as the principles of the Union are clearly defined in the scheme prefixed) the Committee shall be competent to act in all ordinary and urgent cases; but all those matters which are so important as deeply to involve the common interest, and are such as can be delayed, shall be referred to the consideration of the whole body, and determined on accordingly. 6. **REGISTER**—That a Register be kept by the Secretary, into which copies of all the proceedings and correspondence shall be inserted. 7. **QUARTERLY STATEMENT**—That every member of the Union shall once in three months, send in to the Secretary for insertion in the Register, a short statement of the progress and circumstances of that branch of the Missions to which he is attached, as to laborers, schools, books; preaching, deaths, births, &c. 8. **CORRESPONDENCE OF THE COMMITTEE**—That the Committee shall send round four times a year, to every member, or at least to each Mission, a copy of what may be inserted quarterly in the Register. 9. **COMMITTEE MEETINGS**—That the Committee shall meet on the second Monday of every month to transact business. 10. **GENERAL MEETINGS**—That there shall be an annual meeting, at such time and place as may be fixed on, at which there shall be one or two public discourses delivered, by persons previously appointed. Those who cannot

attend the general meetings, shall if possible, send delegates. The first annual meeting to be held at Malacca on the 3d Tuesday of June, 1820. Appointed to preach, the Rev. W. Milne, Malacca; Rev. T. Beighton, Penang. 11. **EXPENSE.**—That whatever expense be incurred in copying and transmitting papers on the business of the Union; in the passages of persons to the annual meetings, &c. be paid to the account of the Union.—12. **RESOURCES**—That there be a yearly subscription by every Mission connected with the Union, and a public collection at annual meetings, to furnish resources for the general expense; and the deficiency shall be referred to the Missionary Society to be made up by its funds.—18. **INTERCOURSE WITH OTHER SOCIETIES**—That the Members of this Union shall endeavour to cultivate Christian fellowship with the members of all other societies, who hold the fundamental doctrines of the Reformation, and which have for their object the propagation of the Gospel in the East.

Agreed to, and signed at Malacca, on the 27th April, 1819, by the following persons:—

Rev. R. MORRISON, D. D.
WILLIAM MILNE,
C. H. THOMSON,
W. H. MEDHURST,

Rev. JOHN SLATER,
SAMUEL MILTON,
THOMAS BEIGHTON,
JOHN INCE.

No. VII.

ANGLO-CHINESE COLLEGE, AT MALACCA.

SOME part of the following paper has already appeared in print.—The ideas are, however, now differently modified,—in some places, enlarged; in others, curtailed.

The foundation stone of this Institution was laid, on the 11th of November, 1818, by Major William Farquhar, lately English Resident and Commandant of Malacca, in the presence of the Honorable J. S. Timmerman Thyssen,

Governor of the Colony, since its restoration to his Majesty the King of the Netherlands. The Honorable J. Eiskine, Member of Council at Penang; and several English Medical Gentlemen, belonging to the H. E. I. Company's Establishments, in Bengal, Penang, and Bombay; the Commandant of the Dutch troops; the Members of the College of Justice, and the chief Dutch inhabitants of Malacca, were pleased to honor the commencement of the Institution with their presence. The College stands on the premises of the Ultra Ganges' Mission,* in an open and airy situation, close to the western gate of the town, and commands a fine view of the Roads and of the Sea.

It is supposed, that, besides a large Library Room and Hall, the building will contain comfortable accommodations for a Resident Tutor, and six or eight Students; and, with a moderate additional expence, accommodations, if ever wanted, for more than double that number, may be easily appended. Indeed, so ample and comfortable are the rooms in the upper story, or the garrets, that, with a very small sum laid out for window lights, &c. 10 or 12 natives could be comfortably lodged there alone.

* A grant of a piece of Ground, made by the Provisional Committee of the Ultra-Ganges Missions, in the name of the Missionary Society, for the purpose of building the College upon, was approved and confirmed by the said Society, by an act of the direction bearing date, London, 22d February, 1819.

The chief objects of this Institution are, the cultivation of Chinese and English literature, and the diffusion of Christianity, in the countries and islands which lie to the eastward of Pulo Penang.

The Institution owes its origin to the Rev. R. Morrison, D. D. who devoted the sum of one thousand pounds sterling, to the erection of the house; and farther promised one hundred pounds annually, for the first five years, commencing from the opening of the College, for the encouragement of those who may enter on a course of study, and of those who may be employed in the tuition. For what is farther necessary to complete the establishment, and to carry on its objects, the Founder and his friends look to the liberality of the British, Dutch, and American nations; to the patrons of Ultra-Ganges literature; and to the friends of Christianity, to whatever country they belong.

The College will be placed under the care of a President, a Board of Trustees, and a Managing Committee, who, with the concurrence of the Founder, are to have the entire management of its affairs. Two thirds of the Trustees to be, during the time they act, resident in British and Dutch India, and the others in Europe or America. The Treasurer and Secretary of the Missionary Society, (in London,) to be perpetual members of the Board of Trustees.

Neither the President, the Trustees, nor the Managing Committee have power to alienate the College Library, or Funds, from the original objects, except in conformity with the constitutions and rules laid down by the Founder.

The President, Trustees, Managers, Tutors, and such of the Students as profess Christianity, may

be severally members of the Churches of England, Scotland, and Holland, or of any Dissenting Church, holding the essential doctrines of the Reformation.

Chinese, whether born in China itself, or in any of the outside countries, whether professing Christianity or not, if well disposed, and approved of by the Trustees and Managing Committee, will be received as Students. Europeans and Americans, and their descendants, whether born in India or not, will also be received, if approved by the Trustees and Managing Committee.

Though persons whose objects are merely literary, or secular, will, with the consent of the Trustees and Managers, be admitted, on paying for their instruction; yet those whose object is the propagation of Christianity, will have the preference; that is, only in such a case as the following—suppose room left for but ~~one~~ ^{with twenty or thirty} persons, the object of one of whom is secular, that of the other, to promote Christianity—if they both apply at the same time then, *cæteris paribus*, the Managers would probably feel themselves justified in preferring the latter. This is, however, a case hardly ever likely to occur.

When we look back on the history of past ages, we perceive the grand scheme of Providence gradually unfolding itself; and light, truth, and goodness attending its progress. We also see that, in those parts of it which relate to the human race, man is made the channel through which the Creator's bounty flows to man: this is particularly the case in what regards his moral and intellectual being. In every period of past time, knowledge, both human and divine, has been imparted to the world by the instrumentality either of individuals

or of bodies of men; and this, among unnumbered other things, displays the condescension of God to the weakness of his creatures. A review of the past also convinces us, that many institutions formed by individuals, or associations of men, and which had nothing of great promise attending their commencement, have yet by the care of heaven, arisen to considerable importance, and been the mediums of vast good, not only within the sphere of their more immediate operation, but also far beyond it—sometimes to nations placed at a great distance.

It can scarcely be doubted, but that in the progressive improvement of the human species, the association of the better and of the less instructed, with fixed subjects of study, and regular hours of application, has had a highly beneficial effect. Such associations, from village schools and upwards through all the various degrees of importance and respectability, gradually rising to the Royal Academies, and Imperial Institutes, are in their nature, calculated to make man more intellectual; and, other things being equal, a better member of society, as well as a better subject of the divine government.

Companies, or Schools of the prophets, were anciently amongst the Jews; the Rabbins affirm that schools existed before the deluge, and that the great progenitors of mankind, Adam, Enoch, and Noah, were tutors; that Melchizedec kept a school; and that Abraham taught in Chaldea. Our Saviour withdrew a few persons from the ordinary avocations of life, to receive his instructions.

Ecclesiastical History mentions, that St. John erected a school at Ephesus, and that St. Mark established one at Alexandria. In modern usage,

"School" is employed as well for a company of children, as for an association of sages.

In China, the School of Confucius, about five hundred years before our æra, may be considered the first. The Dynasties Leang, A. D. 500, established five different schools of religion and philosophy: and public literary examinations were instituted about the close of the sixth century. Limited indeed, has been their range of subjects, and slow their progress in science. Their whole attention has been devoted to classical literature, and to local political economy; yet natural science always receives encomiums from them, and a scholar is ashamed not to know the name and properties of any material substance presented to him.

In June, 1817, at the College of Fort William, the following was given as a topic of disputation:

"It is easier to diffuse the literature and science of the western nations among the natives of India, by translating European books into their own tongue, than by instructing them in the European languages." The affirmative of this position: we are inclined to believe, is the truth, and to this end the leisure, and other advantages of a College are requisite. To reason conclusively with a man, we must be well acquainted with his stock of facts, of principles, and of premises: we should be well acquainted with his mode of thinking and reasoning. This knowledge is highly important to obviate his objections, point out his errors, and to convey more correct information to his mind. Whether scientific, moral, or religious truth is to be conveyed, the same acquaintance with a man's mind, and his whole stock of opinions, errors, and prejudices, is desirable, and

humanly speaking, necessary. In order to this, a College, where Europeans and natives shall be joined, is most likely to effect the desired good; it always being understood, that we now treat of means alone, which as in every other case, depend on the divine sanction and blessing for their beneficial result.

The following remarks, here a little modified and enlarged, were delivered in an introductory speech, at the laying of the foundation stone, and may tend to throw some farther light, on the NATURE and OBJECTS of the INSTITUTION:—

The objects of this Institution are simply two—THE PROMOTION OF LITERATURE; AND THE DIFFUSION OF CHRISTIANITY;

THE PROMOTION of LITERATURE; by affording to EUROPEANS the means of cultivating the Ultra-Ganges languages, especially that of CHINA and its tributary kingdoms—and to NATIVES of CHINA, the means of becoming acquainted with the English language, and with the practical and most useful parts of the science of the West.

The vast Empire of China in its natural and moral history, in its chronology and topography, in its laws and juris-prudence, in the peculiarity of its manners and customs—and in the antiquity and singularity of its language, presents, without exaggeration, the amplest field on the face of the globe, for the researches of the Naturalist, the Historian, the Antiquary, and the Philosopher.

LANGUAGE is the medium by which we become acquainted with many of the most important subjects of which we know any thing. The CHINESE LANGUAGE, from the figure and number of its external symbols; from the nice and almost imperceptible shades of sound which distinguish its

pronunciation; from the singularity of its idiom—and from the number of its dialects—is peculiarly difficult. Though it has been tried in different parts of Europe, it has rarely been acquired there to any high degree of perfection. The learned in Europe who have written on the subject of Chinese literature, or attended to the Chinese language, have almost entirely failed except where they had the Catholic Missionaries, or some Chinese sent home by them, as their guides. Native books, teachers, and the daily colloquial medium are wanting in Europe; nor is it likely that these facilities will be enjoyed there for a long time to come; and perhaps never at an expense which the few who possess the spirit of inquiry, could sustain.

China, viewed as an object of literary and philosophical speculation, has scarcely been touched by Protestant countries. All that has yet been done for its development, by those who hold the doctrines of the Reformation, exhibit it to us only as the first view which we obtain of a large and undescribed object, beheld on the horizon through a dense and clouded atmosphere. When we even take into the account all that has been done, with this view, by Roman Catholic countries, how little is it, compared with what is yet to be done! On how many important subjects does the thick cloud of darkness still hang; and on how many more are we left to the constant evolutions of conjecture; hesitating between different or opposite conclusions. There is scarcely any foreign country of more importance for the British nation to investigate, than China. The proximity of British territory to that of China, and the very important commercial relations which subsist be-

tween the two countries,—certainly, make it a point of high political consideration, to understand fully Chinese laws, opinions, and manners; and that can only be done effectually by a knowledge of the language. Whatever stores of information on important subjects there may be concerning China, in the Latin, Portuguese, and French languages; yet it is accessible to but a few—and none of us wants that special bearing on the interests of Great Britain, which would constitute it most interesting peculiarly to Englishmen. Without throwing any disparagement on the works which issued from highly respectable persons, after the two last Embassies, it will not be denied that there are still many important subjects of great interest to our country, on which farther information is much wanted. This consideration gives the present humble Institution a peculiar claim on the support of the British nation; nor have we a single doubt but its support will be granted.

The other countries and languages of Ultramarine India, are also very important. The laws, manners, literature, and religion of these countries likewise furnish ample subjects for investigation. The Malay language has indeed been long cultivated by the Dutch, and of late by the English; and several very interesting and useful books have been printed, with a view to its illustration. But even here, there is still much to be done: the public, at least in Britain, (for I cannot say, how it may be in Holland,) have but very scanty, and often very erroneous ideas of the character of the interesting people, who inhabit the shores of almost all the Islands of the Archipelago, and of their soft and harmonious language.

The languages of the interior of Sumatra—of the Javanese—of the inhabitants of Borneo and the Celebes—of the Philippine Islands—of Japan—of Cambodia, and Siam, are all, with the exception of some imperfect ideas of the Japanese, given in Kaempfer's excellent History of Japan, and Thunberg's Travels, untouched by Protestant nations, or in a great measure so. Beyond scattered and confused hints, I am not aware, that any work of merit, capable of laying open these languages, has ever been published by any Protestant.* It is hoped, therefore, that the Institution now commencing, may in course of time (for all such establishments require many years to develop their advantages,) accumulate the means and materials of unfolding in some small degree, these several languages, and the diversified character of the people who speak them; and it is intended in this Institution to unite the

* Marsden's History of Sumatra; and Dr. Leyden's Dissertation on the Languages and Literature of the Indo-Chinese Nations; and his Comparative Vocabulary, are the only recent books, here known, which can be brought forward as possessing any claim to an exception. The Dissertation, with all its imperfections, deserves a high rank among those books which treat of Eastern Literature, and the Vocabulary is also a useful production. But the range of subject assumed by the learned author, was, notwithstanding his uncommon mind and transcendent talents, by far too extensive to admit of his laying open all, or indeed any one of the languages of which he wrote. The Dr. himself must have been aware of this; and he very likely considered his writings in no other light than as affording a few materials for others to improve upon, and even thus viewed, with his illustrations and remarks, they are highly useful, and will confer lasting honor on the memory and acquirements of the author. Raffles' History of Java, which we have had the pleasure to see since the first edition of this paper, contains an astonishing mass of useful information and several comparative Vocabularies, which will greatly facilitate future researches.

study of the languages and history of these countries, with those of China, in as far as may be practicable. But our settlement at Malacca, on what may perhaps, compared with several other of our Missions, be considered a large scale, was intended for China, and as a kind of substitute for a residence on the border of that country, which we would have preferred had it been attainable. Therefore, objects connected with China, will, in conformity with that idea, hold a chief place in the Seminary now proposed—not however to the exclusion of others. For though it assumes China as part of its name, rather than any more general denomination, yet that does not intimate that other objects do not come into the plan, but that they do not hold the chief place.

However great the want of correct and full information in Europe, concerning the islands and countries around us may be, it is abundant, compared with the information of their inhabitants about the science and people of Europe. Beyond themselves—their trees—their pidty—their praus—and their own little concerns,—the islanders have absolutely nothing upon which to employ the mind—no materials for profitable thought. They have scarcely any literature or science of their own, nor have they received any from abroad, except that which has accompanied the delusions of the false prophet. Is it any wonder then if the mind, confined to itself—to its own evils, misfortunes, and wrongs,—degenerate, dull, acquire a malicious cast, and sink into stupidity?

The Chinese, indeed, are a more industrious, active, and civilized people; but even among them, the degree of general knowledge is scarcely greater than among the Malays, nor are useful to-

pics of thought more common. "What shall we think," of a grave Chinese author, "profoundly skilled in the literature of his own country, congratulating himself that he was not born in any of our barbarous countries of the West; "for then" says he, "I must have lived in a cave under ground—eaten the bark and roots of trees—worn leaves and long grass for my covering; and been really a beast, though in the shape of a man!" If it be so with the learned, what can the views of the illiterate be! Under such circumstances the mind contracts, and acquires a selfish turn—the sense of good and evil is greatly weakened—base and low indulgences are had recourse to, in order to fill up the vacant hours—and the moral character exceedingly degenerates.

To introduce the ample stores of knowledge, possessed by Christian countries among them, or to afford them the means of acquiring that knowledge themselves, must, considered barely in a philanthropic point of view, (not taking religion into the account,) be highly important. The first attempts to do so, will doubtless be very imperfect, and perhaps attended with but little success; but the attempts must be made in some age and by some nation—and we may ask—what age so proper as the present, in which every Christian country is roused to literary, moral, and religious activity? and what nations so fit as England and the Netherlands—so fit in proximity of situation, wealth, and talent? This Institution, commenced under the Government of his Netherlands Majesty, will we trust, be considered as entitled to the aid of learned and opulent persons in Holland, and in Dutch India. For a knowledge of the Chinese language must be of

high importance to a nation, whose possessions almost border on China, as those of the Netherlands do.

The investigation of mere abstract questions, and the gratification of speculative curiosity, are among the inferior objects of knowledge. In its application to commerce, to government, to the intercourse of nations, and to the practical purposes of life, we behold objects vastly more important; and yet its view rises infinitely higher than even to these. It points upward to Deity and forward to eternity. It is intended to conduct man to God---and to make him happy for ever. Most of those things about which our thoughts are now engrossed, our talents employed, our property expended, and our time exhausted, are destined to perish:

MORTALIA FACTA PERIBUNT:

The deeds of men will perish. We can look forward to a period when the most magnificent works of art, on which the skill and wealth of nations have been exhausted, shall be destroyed, and not a single vestige of human greatness, or human science left about them; and when the richest and most extensive collections of books, and curiosities, and apparatus, which literary, philosophical, and antiquarian industry has heaped together through a long succession of ages, shall be melted down in the flames of the dissolving Universe, and no longer distinguishable from the confused mass of its ashes!

That knowledge, therefore, which terminates in objects merely material and temporary, however useful in its place, is far from being adequate to render man a truly wise and happy being---which leads us to observe:—

Y

THAT THE DIFFUSION OF CHRISTIANITY is the second and chief object of this Institution. Christianity is that divine science which teaches man how to be virtuous in this world, and happy after death. It opens to the view of his ever active soul, the prospect of a felicity which exceeds the comprehension of the most enlarged intellect—which will more than fill his most unbounded desires, and be commensurate with his existence. It then, it be important to communicate common knowledge, the advantages of which are confined within the limits of a short and uncertain life, how much more so to impart divine knowledge, the benefits of which stretch forward in endless and increasing progression, through infinite ages beyond the grave!

If we for a moment survey the deplorable ignorance, the degrading idolatry, and the multifarious delusions of the people of China, and the Islands of this Archipelago; if we reflect that nine tenths of them have forsaken the true God, and are worshipping gods of wood, stone, and clay; and that the other tenth is involved in the faith of deccits* which run as deep perhaps, as any that blind the pagan world,—we must be touched with a sense of their ignorance, guilt, and misery; and feel our obligation to do all in our power to impart to them the knowledge of a better system.

Since the days of the Apostles, christianity has been extended and maintained by the instrumentality of ordinary teachers. Inspiration and the gift of tongues ceased, because they were no longer necessary; and from that time, it became the

* Referring to the delusions of Mahometanism.

dary of all subsequent teachers, to seek, by close study of the Scriptures, and the use of common means, the qualifications requisite for their office. These qualifications have been usually acquired in some Seminary, College, or University. In Europe, advantages for cultivating the mind, storing it with useful knowledge, and preparing candidates for the christian ministry, are indeed great, and daily increasing—may they continue to increase more and more; for we are fully persuaded, that the more learned and pious Minister or Missionary is, so much the better fitted is he for the right discharge of his highly important work: those who have had but a small share of human knowledge, generally feel the value of a more liberal education, (whether prize will allow them to be candid or not) by the disadvantages which attend the want of it.

But, the most learned and accomplished men, on their first arrival in these countries, labor under great disadvantages, if they have every thing to begin for themselves. They know not how to commence advantageously: this is especially the case with those that study Chinese; in as much as, with the exception of habits of application, and the knowledge of universal grammar, they can derive but little benefit from their previous attainments in the languages of the West. For, the Chinese language is formed on principles totally different from those of alphabetic languages, hence every thing is entirely new to the learners; and, without some assistance from those who have gone before, their progress must be comparatively slow. They want local experience; and men, much their inferiors, in other branches of knowledge, having enjoyed local advantages for

but a short time; become more immediately useful than they. Hence, the utility of some local Institution, similar to that now proposed, in which those who come from Europe or other countries, may be initiated in the vernacular tongues, and their progress accelerated by the aid of a suitable collection of native books; by the assistance of proper teachers; and by the experience of those who have preceded them. It is without doubt desirable, that every Missionary Station should be furnished with the means of imparting the knowledge of which we speak; but some places are cheaper, more healthy, more retired, and more central than others; and consequently possess naturally more advantages for an Academical Institution. Besides, the expense of furnishing every Station with suitable houses, books, teachers, and other necessary instruments of knowledge, would be far too great to allow the most distant hope of its ever being accomplished. In regard to natural advantages, Malacca is perhaps, preferable to any of the places around. Moreover, the stimulus that is afforded by several or many persons studying together, and the emulation excited thereby, are of great importance every where; for, there are perhaps, few men in the world so entirely under the influence of purer motives, as never to derive the least additional spur from those of a secondary kind; and the relaxing influence of tropical climates on the human system, renders this sort of excitement, probably, more necessary than in colder countries. It is also evident, that a Station where there is much active labor, in the way of preaching or public instruction, is not so well suited for such an Institution; unless there be indeed, an adequate number of laborers to carry

on the active part of the service, so as to leave sufficient leisure for those on whom the duties of the College devolve, to devote themselves to the work of tuition. The force of this observation is felt in every country, where the work of instruction is undertaken; even in those where every path of literature and science has been trodden for ages, and where there is, comparatively speaking, little to do, but to press forward in a road already prepared; how much more then, in those countries where the principal things to be taught, are to be communicated through the medium of a foreign language—a language at once difficult to strangers, and little cultivated by them—a language in which there are no useful books, (I mean none that christian teachers could make use of) containing the Elements of Knowledge—no Institutes of Moral Philosophy*—no Systems of Divinity—no Church Histories—and no Critical helps to understand the Scriptures,—published and ready as a foundation to build upon? The preparation and compilation of these elements alone, will require many years, and the labors of several persons, endowed with variety of talents. Nor would the benefit of such compilations, be confined to native students only; those who come from abroad, even admitting that they have been already instructed in these subjects, in their own language, would also find them exceedingly useful at first. Being acquainted with the subjects, they would be able to read such books sooner than

* The SZZ SHOO may indeed be considered as containing a system of Moral Philosophy; but of a Pagan kind; extremely defective; frequently mixed with false principle; tending to idolatry; and without clear and just views of the Deity, as its foundation.

any other; and their previous attainments would, after a while, fit them for improving the first works of this nature which will no doubt be imperfect.

It ought also to be noticed, that whether for natives or foreigners, a THOROUGH KNOWLEDGE OF THE CLASSICAL BOOKS of the countries in which they are to labor, of their HISTORY, RELIGION, and PHILOSOPHY, is of the FIRST IMPORTANCE; and should hold a chief place in their tuition. A native preacher, unacquainted with the literature and history of his own country, will be contemptible in the eyes of the better informed; and a foreigner, who has not read the books most esteemed by the people, and who cannot converse about the great lines of their history, and the principal events which have affected their political state, will labor under great disadvantages, be lightly esteemed, and lose a vast source of mental gratification, and instruction. — Besides, a preacher's instructions will be apt to be without point, and often like a shooting beside the mark, if he have not a tolerable acquaintance with the history and literature of the people. His attempts to overturn their idolatry, can hardly be expected to have a judicious direction. He will be frequently in danger of mistaking an auxiliary for an enemy; and of overlooking some point in which centres the grand force of paganism.

But an adequate supply and constant succession of christian teachers from Europe or America, is hardly to be expected. The expence is too heavy, the sacrifices too great, and the chances of war may cut off the supply altogether.* Nor in-

* Of this we have an example in the Dutch possessions in India, during part of the late war, in which most of the

deed are highly qualified strangers so well adapted for evangelizing the heathen, as less qualified natives are. Hence the necessity of preparing means for the education of Christian natives for the ministry. We cannot doubt but that the principal part of the work of converting the nations to Christ, will be effected by persons born and taught among the people. We are also fully aware of their unsuitness for that work, without a course of previous instruction in theology, and the elements of human knowledge. The present Institution has therefore a special eye to such men. Though small in its beginning, it is hoped, that in course of time it may increase, be furnished with students of this description, and with the means of imparting to them a competent knowledge of philosophy, sacred literature, theology, and other important and necessary branches. At least it seems our duty to hope for such an event, and to make all the preparation in our power.

It rarely falls to the lot of one generation of men both to commence and to complete much that is great and good. Objects of a general and public nature, require the wisdom, the patronage, and the support of many; and a union of these three things is not to be expected in a short time.

Churches were left without Ministers, and the colonies without religious instruction.

No. VIII.

Chinese opinions and prejudices which militate against the Gospel.—Division of labor and concentrated exertion necessary.

In the second section of this work we took notice briefly, of the state of the Chinese as to religion and morals.—With regard to their sentiments and propensities against the Gospel, they are very numerous. We can only name a few. Among others, the following claim the attention of Missionaries and Missionary Societies.

1. Their views of the Supreme Being are obscure in the highest degree. The confusion that pervades their sacred books on this fundamental subject, is extreme. He is generally confounded with visible nature. Now and then a sentiment relative to divine justice and goodness occurs; but, where, or in whom, these attributes are lodged, the reader cannot possibly discover. On meeting with a just idea of God (for there are some such in the most blinded nations,) he will feel pleased to see that the great Governor of the Universe "has not left himself without a witness;" yet the very next page will most probably present him with some sentiment utterly inconsistent with all our notions of supreme power and excellence, and highly derogatory to the natural and moral attributes of Deity. To impart the knowledge of the true God,—the Tri-une Jehovah, to this people, will be no easy task. We have to combat many of their popular notions, and most revered opinions—and to discriminate clearly between those opinions that are radically and entirely wrong, and those partly founded in our na-

tural notions of God, but partially mixed with error,—is difficult.

2. They do not understand, or fully recognize, the doctrine of divine providence. The government of the world is sometimes divided by them, between heaven and the gods—or between heaven, earth, and man—or between the **SAN PAOU**, (i. e. three precious ones of the Buddhists,) each of which rules in his turn. Instead of acknowledging the condescension of God in employing his creatures as instruments in the execution of his purposes, they teach and believe, that the **SAG** are **ESSENTIALLY NECESSARY TO HIM, AND THAT WITHOUT THEM HE COULD NOT GOVERN THE WORLD!**

3. Their notions of a future state, form another obstacle to the Gospel. Some profess to expect no rewards after death---and to dread no punishment,---nay, such do not even believe that they shall exist after their breath departs. To these persons, the doctrine of the soul's immortality and of the resurrection of the body,---are as "idle tales."---This is not, however, the general belief of the Chinese.---The far greater part of them believe the doctrine of the transmigration of souls; and they are apt to confound the Christian doctrine of future retributions, with their own preposterous dogmas. With these, the difficulty is not in convincing them that **THERE ARE** rewards and punishments after death; but in explaining to them the **NATURE, CAUSES, and EXTANT** thereof. In dealing with the mass of the Chinese, their popular belief in the existence of future retributions, must be considered and improved as an auxiliary---to attempt to shake this, would be to undermine a part of the foundation of our own system. What is to be done, there-

fore, is to shew the DIFFERENCE between that gross felicity and misery which a bewildered imagination, a guilty conscience, and an interested priesthood,—have painted, and placed before the credulous people; and that pure and rational happiness, and that terrible and endless woe,—which the mercy and justice of God, have prepared for mankind—to point out the TRUE CAUSES which bring men to everlasting ruin, and shut them for ever out of heaven—to shew the heaven-devised method, by which the soul can be saved, in contradistinction from the multifarious causes of future misery, and means of future happiness, which their own gloomy and unfruitful system points out—to prove the ENDLESS and UNCHANGING DURATION of future retributions, in opposition to their views of innumerable revolutions and temporary sufferings, after death;—and to direct to the PRACTICAL USES of such a faith, in deterring men from sin, and in stimulating them to a life of holy obedience. Now, this will be found a task of uncommon difficulty---so confused are their views and books on these points, that it is no easy matter to discover WHAT IT IS which we ought to combat—and, having discovered this, to maintain, and cherish their general belief in future retributions, while at the same time, we shew the futility of the arguments by which their particular definitions thereof are supported—and prove the insufficiency of the means by which they hope to escape misery and attain felicity---and demonstrate the injury of their system, to virtue and to happiness---to do this, will be a labor of peculiar delicacy and difficulty. The representations of future glory and misery, in the sacred Scriptures, are too exalted, too chaste, and

too deeply marked with the holiness and justice of God, to be acceptable to those pagans who are deeply studied in the doctrine of the Metempsychosis. The Christian view of eternal realities, is neither MINUTE nor GROSS enough for those who profess to have measured, with geometrical precision the height and depth, the breadth and length, of the prison of darkness; to be capable to describe the furious evolutions of the flames of tophet; and to exhibit to ocular inspection, the modes of torture by which the various classes of the miserable, are punished.---The pleasing and sanctifying glories of eternal life, are too distant and spiritual for those who think they can hold forth to open view, the mansions, the dress, the equipage, the employment, and the grandeur, of happy men in the life to come.

4. Their notions of the nature of virtue and vice are indefinite and obscure. Those flagrant sins against which natural conscience lifts its voice in every country, are condemned, it is true—and those virtues of which it approves, are commonly considered honorable, and men exhorted to practise them. But Chinese philosophers and metaphysicians have explained and refined, till they have refined away virtue and vice, to MERE RELATIVE TERMS—made man his own end—his prince and parents, his god—he laws of his country, the standard of his actions---and interest, in some shape or another, his only motive in doing good, and in avoiding evil. Moralists and priests have erred in a rather different manner.—Overlooking the grand foundations and essentials of virtue in general, they drive on some particular one to such extravagant lengths, as that it no longer appears to be a VIRTUE, but an OPPRESSIVE, BUR-

DENSOME, IMPRACTICABLE CONDITION OF SOME PRESENT GOOD. The essence of vice is supposed to consist chiefly in opposing, or dissenting from, the ancients, and its malignity, in the injury it does to individuals and societies.

5. Their high and unlimited veneration for their sacred sages, whom (as above noticed) they consider necessary to God; yea, sometimes equal with him,—constitutes a great obstacle to the Gospel; as they consider the circumstances of our blessed Lord's life and death, as not only unworthy of a wise and good man, but rather as the proper awards of divine justice for personal or relative crimes. This, at first sight of the Gospels, or at first hearing the history of Christ's Life,—is, I believe, not an uncommon impression among them. Thus, while “he was wounded for our transgressions, and bruised for our iniquities, we sinful mortals, in the height of our ignorance, esteem him to have been **JUDICIALLY** smitten of God and afflicted”—How strikingly is this fulfilled among the Chinese!—They praise Confucius in language and terms similar to those with which we sing the praises of the eternal God, the Creator of the ends of the earth! To set forth Christ, the only begotten of the Father, among such a people, as **CRUCIFIED**, and yet the hope of a lost world—as Lord of life, death, and eternity, to whom even their sages must bow down and be indebted for their salvation,—is a most grating and unwelcome subject. “It is foolishness to them.”—It is therefore absolutely necessary, before this nation can be truly virtuous and happy, that its veneration for ancient names be destroyed, or at least greatly weakened; for the names, examples, and writings of the wise men of former

days, are considered the only sanctions of virtue, and the infallible standards by which opinions, and vices, are to be tried. But this will be a most delicate, difficult, and tedious operation. It will require a very full understanding of the real state of the question, of WHAT is to be CONDEMNED, and WHAT to be COMMENDED in them—and the reasons for and against them. To reject these in the lump, would be to condemn much of what our own system acknowledges, commends, and enjoins; to shrink entirely from the task of showing wherein they have been the means, or occasions, of keeping the people in ignorance, idolatry, and vice, would be unworthy of those who have a revelation from God, and an eternity laid open before them. Still, the work will be difficult—none ought to attempt it without a competent acquaintance with theological science, and with the Chinese classical books.—And if any thing should ever be written with this view, it ought to be in the first style of language. A failure would be for a time, very prejudicial to the cause of truth—while a successful effort would prove of the greatest possible service.

6. The Chinese are taught to think themselves superior to all other people. A certain contemptuous feeling towards foreigners, runs through the books of Confucius and Mencius; it seems to have actuated their minds; and influenced their language. "Foreigner" seldom occurs in either ancient or modern Chinese writings, without being joined by some disrespectful epithet, implying or expressing, something about the ignorance, brutality, barbarism, obstinacy, and meanness of other nations; and their obligations to, or dependence upon, China. This feeling is studiously cherished by the Government, and manifested in

all its transactions with strangers. Now, for a people thus elevated, in their own conceptions, by nature, and civilization, and wealth,—to receive such a religion as the Gospel of Jesus from strangers whom they despise and look down upon,—strikes directly at the root of their national pride. Against this the Gospel has to work its way into China.

7. The Chinese have generally a high idea of the character of a TEACHER.---They think he should be grave, reserved, dignified, perfect; and held in honor by the Government and people. This may, it is true, ultimately turn to the advantage of the Gospel; but at first there is reason to fear its operation will be hurtful; for, the "humility with which the messengers of Christ should be clothed"---their "condescending to men of low estate,"---their "preaching the Gospel to the poor,"---their "teaching in the market places, and from house to house,"---in short, their being without secular dignity and eclat,---are considered ill be-fitting the rank of teachers. While this shews the necessity of a circumspect and dignified behaviour, in those who preach the Gospel to the Chinese, it likewise points out the propriety of not employing very young men in that work, unless they be under the direction of some elder laborers. The Chinese are perhaps, more accustomed to order and subordination in the different ranks of society, than any other people: the idea of a community in which all the members have equal authority, does not so much as exist among them. How far this deserves the consideration of Missionary Societies, and bodies of men laboring for the conversion of China, may indeed, be a question with many. But that it deserves very serious attention, at first, is with the writer beyond

a doubt. Some well organized system of order and ecclesiastical polity should be fixed upon by those societies that attempt the work; otherwise, there is a danger that a community without laws, or where each one's will is the law, will fall into disrespect, and the dignity of character that should attach to the teacher of religion, be lost.

8. When the truths of christianity are proposed to this people, they attempt to find in their own system something similar. I have seen a man for many successive months, spend a considerable portion of time, in trying to find in their classical books, something like the doctrine of redemption, the immortality of the soul, and the resurrection. The ingenuity of the learned in forcing resemblances of this sort on one before he is aware, is such as to require him to be constantly on his guard, that he may not make concessions derogatory to the Gospel. It is very true, that we should avail ourselves of the aid of every good sentiment which we find existing among the heathen---not to do so would be dishonorable to the goodness of God, who has for wise purposes, maintained them in the most depraved heathen nations, from the beginning; but it is equally true that great caution is necessary in admitting in full, the explanations even of moral duty, given in pagan writings-- how much more in bringing in their philosophical opinions to the aid of the Gospel. The example of Origen of Alexandria, and of Tertullian in Africa, stands to this day as our beacon in such cases. These eminent Fathers indeed, diff red widely in what they took from the heathen; Origen borrowing endless speculations from them, which led to allegorize away the genuine sense of Scripture; while Tertullian stood forth as the champion of Monasticism, and pleaded

for the introduction into the Church of Christ, of mortifications practised by pagans for ages before.

So unwilling are the Chinese to allow themselves to be surpassed, or that any other people possess that of which they cannot boast,---that they fancy resemblances where there are none, and, after striving in vain to find them, they still hope that such there are, and that if there should happen to be none, they are of no importance, or such they would have been there. Even those among them who love the Gospel, need to be carefully watched over, lest their former opinions should warp their judgment, and lead them to mix the truth of God with the mere dictates of pagan wisdom.

These hints are offered, not with a view to discourage attempts for the conversion of the Chinese, but rather to shew the nature of the work to be done, with the obstacles to be removed; and to produce in all who are actually engaged in the work, a just conviction of the importance of seeking competent qualifications for the arduous service; and of impressing on the venerable body of men with whom the writer is connected, the necessity of furnishing their Chinese Missions with an adequate number of laborers, endowed with various talents; so that no part of the pagan system may remain unshaken, and none of the means enjoined by our Lord and Saviour, left unemployed. It is obvious that **DIVISION OF LABOR**, and **CONCENTRATED EXERTION**, are essential to the accomplishment of any thing that will be of real and permanent service to the best interests of mankind. Hurried efforts, and works executed without due leisure and ability, will not abide the test of future ages.

END OF THE APPENDIX.

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